

ADVENT



HERALD

LUKE 9: 29-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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WHO ARE THE RICH!

Who are the rich? The favored few,
Whose hands their dazzling treasures hold,
With luxury deck their halls, and strew
Their paths with gold?

No! for their wealth, so proudly got,
Is borrowed all—the fatal bond
May grant it to the grave, but not
An hour beyond.

They are the rich whose treasures lie
In hearts, not hands—in heaven, not here;
Whose ways are marked by pity's sigh,
And mercy's tear.

No borrowed wealth, no failing store,
These treasures of the soul remain
Its own; and, when to live is o'er,
To die is gain.

Who are the poor? The humble race,
Who dwell where luxury never shone,
Perchance without one friendly face,
Save God's alone?

No! for the meek and lowly mind,
Still following where its Saviour trod,
Though poor in all things else, may find
The peace of God.

They are the poor, who, rich in gold,
Confiding in that faithless store,
Or tremble for the wealth they hold,
Or thirst for more.

Whose hands are fettered by its touch,
Whose lips no generous duty plead;
Go, mourn their poverty, for such
Are poor indeed! London *quarer*.

The Pope, the Man of Sin,
AND
Rome, the Babylon of the Apocalypse.
Two Lectures, delivered on Tuesday, May 27th, and Thursday,
May 29th, 1851, in Exeter Hall, London.

BY REV. J. CUMMING, D.D.
LECTURE II.

It is my object to prove that Babylon, so called in the Apocalypse, is the type and symbol of the Roman Catholic Church. If I prove the identity of the Church of Rome with the Babylon of the Apocalypse, I need not at any length state the doom that awaits her, nor dwell upon the specific sins that cleave to her. It is almost sufficient to prove the identity; and having done that, you have only to read the chapters that delineate her doom, and the various texts that proclaim, trumpet-tongued, her transgressions, to feel that there can be no union between Protestants and the Church of Rome, and that there can be no peace with that system till it can be rooted out of the earth, and the church of the living God established glorious, supreme, and triumphant on its ruins.

The Apocalyptic allusions to Babylon are contained in such passages as the following: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of

Jesus; and when I saw her I wondered with great admiration." "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." "And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Then the judgment is pronounced: "The merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."—Rev. 17th and 18th. This is an awful description; it is a painful duty to attach it to an existing communion; and the argument would need to be strong that is adduced in order to warrant its application to any communion on earth, to vindicate the applicant of it from the charge of severity and uncharitableness. It will rest for you as a jury to decide. "I speak as unto reasonable men; judge ye what I say." You are not to take my *ipse dixit*; I am not a Pope; my construction of a text is not infallible. There are differences about many of those things in Scripture, which are not clearly or empathically revealed; and on this passage there are some differences in the Protestant Church, though very slight and few, and there are differences respecting it in the Roman Catholic Church: in fact, there are far more numerous theories of interpretation on the banks of the Tiber than on the banks of the Thames.

The most distinguished divines of the great Reformation have regarded Babylon as the symbol of the Church of Rome, and have declared their conviction that the identity of the symbol with the antitype is so clear and complete as to be capable of easy elucidation. Among the rest, the judicious Hooker, who spoke so warily, because he thought so justly, said: "What Romanists call schism we know to be our reasonable service unto God, and we obey the voice which crieth, 'Go out of Babylon, my people, [applying it to the Church of Rome] that ye partake not of her sins, and that ye receive not of her plagues.'" I do not say, that because the Church of Rome is Babylon, there are no Christians in it. There were Jews in ancient Babylon—Shadrach, Meshach, and Abednego, and Daniel—in it, but not of it; captives in the midst of it; their unstrung harps hung upon the willow, while they longed earnestly and anxiously for freedom and for deliverance. So I believe, amid the convents, and chapels, and cathedrals, and monasteries of Rome, there are true Christians whose minds have caught a gleam of the celestial glory, whose hearts have been touched with divine grace, who are in the church, but not of it, and to whom we address what Richard Hooker addressed to the Romanists in his day, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." I may here remark—and I regret to say it—because I differ from some of my brethren in the Church of England in this matter: prior to the Council of Trent, a priest's ordination was so far just and good. Before 1564 a person might preach the gospel in the Church of Rome, though abounding in corruptions, for these were not consolidated into a millstone round his neck till the decrees of the Council of Trent, confirmed by Pope Pius

IV. The church then became the perfect and complete apostasy. Besides, Romish priests are in no sense Christian ministers. In looking in the *Pontificale Romanum*, at the ceremonial for the ordination of a Roman Catholic priest, what do you find? That the priest is not ordained to preach the gospel at all; there is not a syllable in his commission that shows him to be ordained and consecrated to preach Christ and him crucified. This is not his mission. A cup and a paten are placed in his hands, and he is ordained to consecrate and offer up Christ Jesus, soul and divinity, body and blood, a propitiatory sacrifice for the sins of the living and the dead; and the man who is ordained to do that, is no more a Christian minister than he is a Mohammedan mufti, or a member of the creed of Confucius.

Of course the Church of Rome denies that the portrait I have read belongs to her—and I do not wonder at it—but that is no proof that it does not describe her. The Jew denies that the prophecies of the Old Testament, relating to his own dispersion, and to his rejection of the Messiah, apply to him, but they nevertheless do apply to him. So the Church of Rome denies that these prophecies in the Apocalypse apply to her, still they do apply to her; and the facts I shall have to submit, will show the points of contact that tie the description in the Apocalypse to the church by bands, that shall be clear to all when an angel shall cry from the open heaven, "Babylon the great is fallen, is fallen, and is no more at all." Dr. Wordsworth, one of the most able scholars of the day, has written at length upon this very subject; and he makes the remark: "It cannot be doubted that the most eminent divines held and taught that the Apocalyptic prophecy concerning Babylon was meant by the Holy Spirit to describe the church of Rome." This is the sentiment of a writer, to whose learned and erudite collection of materials I confess myself deeply indebted on this and many other subjects.

Now let me ask, first of all, is the city here described in the Apocalypse Rome? And secondly, is it that city in its spiritual, or in its temporal and pagan character? Literal Babylon it cannot be, for the Babylonish empire was destroyed 600 years before the date of the Apocalypse. Again, the word "mystery," which means something whose import is shrouded beneath something else, something that is not apparent on the surface, is a part of the inscription upon its brow. Were it literal Babylon, it would be no mystery; nor would this application be consistent with actual history. The city here described by St. John existed, and was dominant, in the days of John the author of the Apocalypse; for does he not say, "That great city which reigneth,"—the present tense? It was a city that was dominant in the days in which John wrote; and the only city that then existed, and that could be called dominant, or "reigning over the kings and nations of the earth," was the city of Rome. It could not be said of Babylon in ruins, or Constantinople, that either was then "reigning over the kings and nations of the earth": it would be contrary to historic fact, and transparently so, for any one to allege it. We are told again, that "the seven heads are seven mountains, on which the woman sitteth." This is the Spirit's own interpretation. Rome, it is notorious to everybody, was built upon seven mountains: there names are, the Palatine, the Quirinal, the Aventine, the Caelian, the Viminal, the Esquiline, and the Janiculan. Do we find in poets, historians, and orators, allusions to this geographical fact, so frequent and so pointed, that we are warranted in calling Rome the seven-hilled city? I answer, we do. Plutarch calls Rome *teen roomeen eptalophon*. *Urbs septicollis* is an expression that frequently occurs in Latin writers. The coins of Vespasian, copies from which I have seen, represent Rome as seated upon seven hills, and Romulus and Remus, suckled by a wolf, at her feet. These expressions are so common in classic writers, that I need not give additional instances. In all this, I remark as I pass along, we see the use of the classics. To

know classic literature well is to have one element for the interpretation of prophecy, and thus it may be a great help in the coming battle between Protestantism and Popery,—between Babylon and the Church of God. An early attempt was made by those who wished to shake off this conclusion, to show that Constantinople, or New Rome, as it was called, was built upon seven hills. But I ask, could it be said that Constantinople reigned, in the days of John, over the kings of the earth? Was Constantinople numismatically, historically, or poetically pronounced to be the seven-hilled city, as *ee polis ee eptalophos*? Would anybody acquainted with ancient history, think of applying the *septicollis urbs* to any other place than Rome? The apostle distinctly shows what he means when he says, "It is that great city which reigneth," which he could not have said of Constantinople. Moreover, the very *urbs* was often in classic writing applied to Rome itself. In the second ode of Horace, which I recollect from my school days, we read,

"Jam satis terris nivis atque diræ
Grandinis misit Pater, et rubente,
Dextera sacras jaculatus arces
Terruit Urbem."

that is, the city, meaning Rome, the capital of Italy. The Papal benediction itself identifies Rome that then was; that benediction is assumed to be *urbi et orbi*, "for the city and for the world." The name applied to Rome, as the mistress of nations, reigning over the whole earth, is recollected by every one acquainted with classic allusion—*Maxima rerum Roma*. And again in Horace, *Domina rerum*. Coins are still extant with the inscriptions *Dea Roma, Roma Eterna*, &c. There is no doubt that Rome is the fourth empire of Daniel, and that when John wrote the Apocalypse, Ephesus, to which he addressed an Epistle, was a province of Judea—so also was Palestine: "the sceptre had departed from Judah;"—and Rome, in the days of John, beyond all dispute, and defiance of all evasion, was that great city that reigned over all the kings of the earth.

I notice, in the next place, that this city, identified with the woman subsequently described, has the expression "Mystery," for her peculiar feature. It has been shown by Dr. Wordsworth that, geographically, there is a parallelism between ancient and modern Babylon, and that spiritually, or mystically, the parallel is complete. Geographically, Babylon was intersected by the Euphrates; Rome, by the Tiber; Babylon was surrounded by vast pools; Rome, by its Campagna; Babylon boasted of her eternity, her glory, her indefectibility. "I sit as a lady, and am no widow;" Rome transfers almost the same language to herself: Babylon had the vessels of the sanctuary in the midst of her; Rome has the golden candlestick on the arch of Vespasian, and the sacred vessels of the sanctuary of God. The destruction of Babylon of old was the restoration of the Jews; and almost every Jew will tell you that the moment Rome is destroyed, the long expected Jews will be converted, and march in a glorious procession, with a cloud of glory over them, the pillar of cloud by day, and the pillar of fire by night, to worship Him whom they crucified on the banks of the Jordan, and amid the valleys and hills of Palestine. Kimchi says: "*Cum devastabitur Roma erit redemptio Israeli*"—"When Rome is laid waste, Israel shall be redeemed." Every one acquainted with the Jewish controversy, knows that the grand obstruction to the conversion of the Jews at this moment, is the idolatry of the Church of Rome. I use the word idolatry with a thorough appreciation of the magnitude of the charge, when brought against any communion. The Jew tells you that if Romanism be Christianity, it cannot be consistent with Judaism; because one of those laws impressed upon the heart of the Jew, and unerasable by the surge and the sweep of eighteen centuries, is, "Thou shalt not make to thyself any graven image, or likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to

them;" and as long as the Jew holds by that commandment he never can accept the Roman Catholic religion, or worship in the Roman sanctuary, or regard the glories of Mary, or the Psalter of St. Bonaventure, as aught but blasphemy and idolatry.—(To be continued.)

Concerning the Conflagration.

BY THOMAS BURNET.

(Continued from our last.)

In those first ages of the world, after the flood, when Noah and his children peopled the earth again, as he gave them precepts of morality and piety, for the conduct of their manners; which are usually called *præcepta Noachidarum*, the precepts of Noah, frequently mentioned both by the Jews and Christians: so also he delivered to them, at least if we judge aright, certain maxims, or conclusions about providence, the state of nature, and the fate of the world; and these, in proportion, may be called *dogmata Noachidarum*, the doctrines of Noah, and his children. Which made a system of philosophy, or secret knowledge amongst them, delivered by tradition from father to son; but especially preserved amongst their priests and sacred persons, or such others as were addicted to contemplation. This I take to be more ancient than Moses himself, or the Jewish nation. But it would lead me too far out of my way, to set down, in this place, the reasons of my judgment. Let it be sufficient to have pointed only at this fountain-head of knowledge, and so return to our argument.

We have heard, as it were, a cry of fire, throughout all antiquity, and throughout all the people of the earth. But those alarms are sometimes false, or make a greater noise than the thing deserves. For my part, I never trust antiquity barely upon its own account, but always require a second witness, either from nature, or from Scripture: what the voice of nature is, we shall hear all along in the following treatise. Let us then examine at present, what testimony the prophets and apostles give to this ancient doctrine of the conflagration of the world. The prophets see the world a-fire at a distance, and more imperfectly, as a brightness in the heavens, rather than a burning flame: but St. Peter describes it, as if he had been standing by, and seen the heavens and earth in a red fire; heard the cracking flames, and the tumbling mountains. (2 Pet. 3:10.) In the day of the Lord, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burnt up." Then after a pious ejaculation, he adds, v. 12, "Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved; and the elements shall melt with fervent heat." This is as lively as a man could express it, if he had the dreadful spectacle before his eyes. St. Peter had before taught the same doctrine (vs. 5-7), but in a more philosophic way; describing the double fate of the world, by water and fire, with relation to the nature and constitution of either world, past or present. "The heavens and the earth were of old, consisting of water, and by water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly, or atheistical men." This testimony of St. Peter being full, direct, and explicit, will give light and strength to several other passages of Scripture, where the same thing is expressed obscurely, or by allusion. As when St. Paul says, "the fire shall try every man's work in that day."—1 Cor. 3:12, 13. And our Saviour says, "The tares shall be burnt in the fire, at the end of the world."—Matt. 13:40-42. Accordingly it is said, both by the apostles and prophets, that God will come to the judgment in fire. St. Paul to the Thessalonians, (2 Thess. 2:7, 8,) promiseth the persecuted righteous rest and ease, "when the Lord shall be revealed from heaven, with his mighty angels, in flaming fire; taking vengeance on them that know not God," etc. And so to the Hebrews, St. Paul says, (c. 10:27,) that for wilful apostates, there remaineth no more sacrifice for sin, "but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries," or enemies of God. And in chapter 12:26-29 he alludes to the same thing, when, after he had spoken of shaking the heavens and the earth once more, he exhorteth, as St. Peter does upon the same occasion, to reverence and godly fear; for our God is a consuming fire.

In like manner the prophets, when they speak of destroying the wicked, and the enemies of God and Christ, at the end of the world, represent it as a destruction by fire. Psal. 11:6—"Upon the wicked the Lord shall rain coals, fire, and brimstone, and a burning tempest: this shall be the portion of their cup." And Psal. 1:3, "Our God shall come, and will not be slow: a fire shall devour before him, and it shall be very tempestuous round about him." And in the be-

ginning of these two triumphal psalms, the 68th and 97th, we see plain allusions to this coming of the Lord in fire. The other prophets speak in the same style of a fiery indignation against the wicked, in the day of the Lord: as in Isa. 66:15—"For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire:" (and chap. 34:8-10.) And in Daniel, 7:9, 10, the Ancient of days is placed upon his seat of judgment, covered in flames: "I beheld till the thrones were set, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." The prophet Malachi (4:1,) describes the day of the Lord to the same effect, and in like colors: "Behold the day cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." And that nature herself, and the earth shall suffer in that fire, the prophet Zephany tells us, (3:3,) "All the earth shall be devoured with the fire of my jealousy." Lastly, this consumption of the earth by fire, even to the foundations of it, is expressed lively by Moses in his song, (Deut. 32:22): "A fire is kindled in my anger, and shall burn unto the lowest hell: and shall consume the earth with her increase, and set on fire the foundations of the mountains."

If we reflect upon these witnesses; and especially the first and last, Moses and St. Peter; at what a great distance of time they writ their prophecies, and yet how well they agree, we must needs conclude that they were acted by the same Spirit; and a Spirit that saw through all the ages of the world, from the beginning to the end. These sacred writers were so remote in time from one another, that they could not confer together, nor conspire either in a false testimony, or to make the same prediction. But being under one common influence and inspiration, which is always consistent with itself, they have dictated the same things, though at two thousand years distance sometimes from one another. This, besides many other considerations, makes their authority incontestible. And upon the whole account, you see, that the doctrine of the future conflagration of the world, having run through all ages and nations, is, by the joint consent of the prophets and apostles, adopted into the Christian faith.

Certainly there is nothing in the whole course of nature, or of human affairs, so great and so extraordinary, as the two last scenes of them, the coming of our Saviour, and the burning of the world. If we could draw in our minds the pictures of these in true and lively colors, we should scarce be able to attend to anything else, or ever divert our imagination from these two objects: for what can more affect us, than the greatest glory that ever was visible upon earth, and at the same time the greatest terror; a God descending at the head of an army of angels, and a burning world under his feet?

These are things truly above expression; and not only so, but so different and remote from our ordinary thoughts and conceptions, that he that comes nearest to a true description of them, shall be looked upon as the most extravagant. It is our unhappiness to be so much used to little trifling things in this life, that when anything great is represented to us, it appears fanatical, an idea made by some contemplative or melancholy person: I will not venture therefore, without premising some grounds out of Scripture, to say any thing concerning this glorious appearance. As to the burning of the world, I think we have already laid a foundation sufficient to support the highest description that can be made of it; but the coming of our Saviour being wholly out of the way of natural causes, it is reasonable we should take all directions we can from Scripture, that we may give a more fitting and just account of that sacred pomp.

I need not mention those places of Scripture that prove the second coming of our Saviour in general, or his return to the earth again at the end of the world. (Matt. 24:30, 31; Acts 1:2, and 3:20, 21; Rev. 1:7; Heb. 9:28.) No Christian can doubt of this, it is so often repeated in those sacred writings; but the manner and circumstances of this coming, or of this appearance, are the things we now inquire into. And, in the first place, we may observe, that the Scripture tells us, our Saviour will come in flaming fire, and with an host of mighty angels; so says St. Paul to the Thessalonians: "The Lord Jesus shall be revealed from heaven with mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." In the second place, our Saviour says himself, (Matt. 16:27,) "The Son of man shall come in the glory of his Father, with his angels."

The Psalmist seems to have loved that sub-

ject above others; to set out the greatness of the day of the Lord, and the consternation of all nature, at that time. He throws about his thunder and lightening, makes the hills to melt like wax at the presence of the Lord, and the very foundations of the earth to tremble, as you may see in the 18th Psalm, and the 97th and the 104th, and several others, which are too long to be here inserted. So the prophet Habakkuk, in his prophetic prayer, (chap. 3,) hath many ejaculations to the like purpose. And the prophet Nahum says, "The mountains quake at him, and the hills melt, and the earth is burnt at his presence: yea, the world, and all that dwell therein."—(To be continued.)

Confessing Christ.

"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."—Mark 8:38.

Jesus, the meek and lowly, yet almighty Saviour, when upon earth, proclaimed and endeavored to establish a religion, which, opposing and condemning the formal, ceremonial religion then existing in the world, was calculated to arouse both the prejudice and the malevolence of those whose religious sentiments were so entirely contrary to those which he sought to establish and confirm. Not only did it ask admission among others. Under such circumstances, strong opposition, nay even death was to be expected by those who would assist to establish this new and supplanting religion. The Saviour knew and felt this; and as his disciples, after his death, were to continue the enterprise, he prepared them for those persecutions, sufferings, and oppositions, which they would be forced to undergo and endure by his teachings. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven."—Luke 6:22, 23. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake."—John 15:18-21. "And ye shall be hated of all men for my name's sake."—Luke 21:17. He did not teach these sayings, however, entirely disconnected from consolatory and comforting assurances. "Blessed are ye when men shall persecute you, and say all manner of evil against you falsely, for my sake." "Blessed are ye when men shall hate you."—Luke 6:22.

On the occasion of his going into the cities of Cesarea Philippi, he had told his disciples of what awaited him at Jerusalem, and of his approaching death; and having called the people as well as his disciples to him, he charged them not to regard their lives in his service; that they who would come after him must deny themselves and follow his example, and pointedly asked what advantage it would be to them to gain (the favor of) the whole world, and lose thereby the eternal safety of their souls? He concluded by making the declaration which has been selected as the subject of this communication: "Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

That the profession of faith in Christ, repentance of sin and change of life, should subject the person thus acting to the ridicule, scoffs, and persecuting slanders of the worldly-minded, is not to be wondered at. Not only does this course rebuke and reprove, but it is contrary to their ideas and opinions. The causes which have led the professor to this course, have no influence with them. They have never perceived the danger to which a course of sin and disobedience to God will and does make them liable. They have never experienced the holy delight produced in the heart by the feeling of God's pardon and favor. Their thoughts are upon objects worldly, fleeting, transient; their heart's affections are fixed upon "the creature more than the Creator." "The carnal heart" now, as always before, "is enmity to God," to holiness, and to those who, by living godly in Christ Jesus, professing their dependence upon him alone for salvation, do thereby rebuke the ungodliness of those who continue in sin. With all these joined together, need we be surprised at the opposition, the persecutions, the ridicule, which attend a profession of religious dependence upon and faith in Jesus? Jesus tells us that we need not. He says, "All these things will they do unto you." Yes, he says, more-

over, "Whosoever is ashamed of me and of my words," of him will the Son of man be ashamed." "Whoso (for this cause) will (seek to) save his life, shall lose it" (for ever). We would apply these words to those who, having been convinced, having repented of their sins, and to some degree believed upon and trusted in Jesus, have yet not given evidence, plain, clear, and discernible by the world around, of these feelings and actions, by an open profession and union with the visible Church.

And first, we would say to such: You dishonor Christ by refusing to profess your faith in him. If you have had such exercises of mind as have led you to hope for salvation through Christ's righteousness imputed to you and covering your guilt; if you really think, and have reason to believe, that thus your sins have been pardoned, to whom do you owe it? of whom have you received it? From none but Christ. And does it not dishonor him to refuse to acknowledge these immensely great and wholly undeserved favors? Ah, dear friend, Satan knows your feelings. He is the enemy of Jesus; he cannot bear to see you inclined to acknowledge him and his name. He knows, and he will and does use his knowledge in devising and putting into your heart many miserable, absurd, vain excuses and reasons why you should not acknowledge Christ. One of these is this: "I can serve God and be as good a Christian without making any open profession. Profession is nothing; practice is all that is necessary; and I will practice Christianity without professing it." He does not tell you that profession will restrain your inclinations often, when you would otherwise allow them; nor does he say that the very watchfulness of your enemies will make you keep a close watch and scrutiny over your own actions. Another is: "I will be exposed to the ridicule of those whose company I must then forsake, and who now make a jest of religion and of religious men; and I am afraid that I would, through their influence, dishonor my professions." He does not say, "Blessed are you when men shall separate you from their company, and cast out your name as evil." He does not say, "Jesus will help you patiently to bear these, that you may obtain through sufferings the better inheritance." He does not say, that "the trial of your faith worketh patience; and let patience have her perfect work, (by these trials,) that ye may be perfect and entire, wanting (or lacking in) nothing."—James 1st. Another is: "I will wait yet a little while; my feelings are so formal, I do not think that I could make a good profession now. When my feelings are more lively, then I will make my profession." He does not say, "This is my work," (Satan's own.) He does not say, "I will take care to make every exertion to keep your feelings cold and formal, and, if possible, make them far more so." He does not say, "Wait on the Lord; be of good courage, and he shall strengthen thy heart."—Psa. 27:14. Another is: "Religion requires such strictness of conduct, and imposes so many duties, that I am afraid that I will neglect many of them, and thus sin." He does not say, "You are breaking one of the first and most important duties now, by refusing to depend upon and acknowledge the Lord in all thy ways, and distrust the assurance that 'he will direct thy steps.'" Another, and the last which we will mention, is: "I do not know what questions may be asked me on my examination. I am afraid that I will not pass examination." He does not say, "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak."—Matt. 10:19. He does not say, "These men who are to examine you, are men who fear God, and are charitable in their opinions. If you do not pass a good examination, they will feel sorry, but will not censure you; they will speak comforting words, and give you encouraging directions how to obtain those things which you lack." In the second and last place, we would say: Remember Christ's words: "He that honoreth me, I will honor; but he that despiseth me shall be lightly esteemed." Whosoever, therefore, shall be ashamed to acknowledge Jesus and his words, even among a sinful and ungodly generation, of them he will be ashamed when they would very much like him to acknowledge them, in the day when they shall behold his glory in heaven, but feel his wrath in hell.

Christian Intelligencer.

The Capture of Jerusalem by the Crusaders.

The following thrilling sketch of the capture of Jerusalem by the fanatics of the middle ages, taken from a history of the Wars of the Crusaders, just published by the Massachusetts Sabbath School Society, we think will be read with interest.

After a short delay in Antioch to recruit their strength, they again commenced their march towards Jerusalem. Each day as they drew nearer the termination of their long journey, some new name connected with the history of their religion served to increase the emotion that was now becoming intense in their hearts.

The last night before leaving Jerusalem, the thought of being so near the scene of Christ's crucifixion, prevented any sleep in the camp. Before midnight they were on the march; and after wandering awhile in the dark, the sun rushed into the sky with the glorious suddenness of an Eastern dawn, and Jerusalem lay before their eyes. The danger of their long march was forgotten, the bitter conflicts they had fought and were yet to fight, their dreadful suffering from famine and the plague were no longer in their minds. There, before them, lay the end of their hopes, the object of their great exertion, the scene of most that was dear and holy in their faith. "The name was echoed by a thousand tongues, Jerusalem! Jerusalem! Some shouted to the sky; some knelt and prayed; some wept in silence, and some cast themselves down and kissed the blessed earth. 'All had much ado,' says Fuller, 'to manage so great gladness.'" Thus in living verse has the poet Tasso portrayed the overwhelming emotions of this hour:

"With holy zeal their swelling hearts abound,
And their winged footsteps scarcely print the ground,
When now the sun ascends the ethereal way,
And strikes the dusty field with warmer ray.
Behold, Jerusalem in prospect lies!
Behold, Jerusalem salutes their eyes!
At once a thousand tongues repeat the name,
And hail Jerusalem with fond acclaim!
At first, transported with the pleasing sight,
Each Christian bosom glowed with fond delight!
But deep contrition soon their joy suppressed,
And holy sorrow saddened every breast:
Scarce dare their eyes the city wall survey,
Where clothed in flesh their dear Redeemer lay,
Whose sacred earth did once their Lord enclose,
And where triumphant from the grave he rose!
Each faltering tongue imperfect speech supplies;
Each laboring bosom heaves with frequent sighs;
Each took the example as their chieftain led,
With naked feet the hallowed soil they tread;
Each throws his martial ornaments aside,
The crested helmets with their plumed pride:
To humble thoughts their lofty hearts they bend,
And down their cheeks the pious tears descend."

For two months the army of the Cross, now attenuated to thirty-five thousand, fought incessantly and in vain beneath the solid castellated walls of Jerusalem.

Fearing that the anger of heaven might be hanging over them on account of their crimes, chieftains, soldiers, and clergy, with naked feet, bearing aloft the cross, marched in solemn procession around the walls, like the priests and people around ancient Jericho. And as they marched, amid the scoffs of the infidels, they shouted forth their heart-inspiring war-cry,—"God wills it," and filled the air with the melody of hymns and psalms. On Olivet and Zion they humbly knelt and sought assistance for the succeeding day's conflict.

At dawn the struggle commenced anew, and at noon the fate of the day was still undecided; and when all was considered lost, a single knight was seen upon Mount Olivet, waving his glittering spear, and bidding them on again to the contest. On they rushed, and in one hour the barbican was broken down. Godfrey's tower was pressed against the inner wall, and at three o'clock, the hour when the world's Saviour was crucified, two soldiers, followed by Godfrey, leaped upon the fortifications. The hosts of the cross pressed on, while the wearied Turks gave way. The city was theirs, and the banner of the cross floated out from the battlements of Jerusalem.

Now commenced one of the most frightful butcheries that history has recorded. Blood poured in torrents down the streets, the victors boasted that in the Mosque of Omar they rode in the blood of Saracens up to the horses' knees. Then washing off the gore of battle, leaders and people, as if having offered a meritorious sacrifice to heaven, with naked feet and bended knees approached the sepulchre of the Prince of Peace! sang anthems to the Redeemer who had purchased their salvation with his death; and while dead to the calamities of their fellow-men, they were dissolved in tears at the remembrance of the Messiah!

Eight days after the capture of the city, the Latin chiefs unanimously elected Godfrey Bouillon, king of Jerusalem, the army welcoming the announcement with enthusiastic applause.

A new Christian state was thus founded in Syria, consisting, at first, or little more than Jerusalem; but which after subsequent battles, embraced the whole of Palestine.

The Norman French language was spoken in the kingdom, and a code of feudal laws were drawn up for its government.

Jerusalem was erected into a Patriarchate, and Bethlehem into a bishopric, and thus the clergy obtained their share of the conquest.

Thus ended the first crusade, the most important of all, crowned indeed with success, but at what expense of blood and suffering!

Religion of the Russians.

The religion of the Russian is more a matter of belief and ceremonial than of action: he seldom combines faith and works. He will

commit a robbery, and forthwith proceed to the church to cross and prostrate himself; and, not improbably, he will commit the same at the first possible opportunity. A figure of the Virgin Mary, with a burning lamp before it, hangs within his shop, and his patron saint occupies an additional niche; but he will not hesitate to impose on his customers to the utmost of his powers: his conscience is no graven table, but stands self-absolved by the sponge-like virtue of his creed. I have seen the steps of the church crowded with people, awaiting the exit of a bishop, to kiss his hands, clothes, and even his feet; his holy touch being regarded as an act of regeneration. The whole period of Lent is kept so rigidly as a fast, that not an atom of animal substance enters into the food used at that time; vegetable oil, not of the best quality, being substituted for butter. I have known a person have recourse to an emetic after having eaten something of which an egg had formed an ingredient. This lengthened mortification is borne with the most exemplary fortitude, but unhappily, that is the only virtue attached to so praiseworthy a self-denial; for the moment the hour of midnight on Easter-eve announces, with the roar of artillery and the ringing of bells, the glad tidings of release to the anxious multitude, than the city is blazing with festivity, the eating houses are thronged, and dissipation and the grossest epicurism reign with unbridled license. The churches, up to this moment, are densely thronged, especially the Kazan cathedral, around which a numerous body of priests, bearing banners and torches, and followed by crowds of people, wind in procession, seeking the body of the Saviour. They proclaim the search to be unsuccessful, and commence from the altar, "*Christos Voskris*," Christ is risen. A scene of general congratulation ensues; people embrace one another indiscriminately, and at least one good point is gained, out of the great mass of superstition and painful absurdity, in this grand display of "brotherly love." Piled in the recesses of the church, and spread under the protecting interposition of the columns, are heaps of dishes, with viands intended for the approaching banquets, after having received the blessing of the priest. It is difficult to say where devotion begins, or sensuality stops; if the service of the Creator be not altogether secondary to the gratification of the creature. The fast thus scrupulously observed, and riotously closed, is unproductive of the least moral good; instead of chastening the mind and operating on its worldly tendencies, the sensual appetites, so long restrained, become impatient for its termination, and a scene of intolerable depravity and licentiousness ensues. A more complete exemplification of the parable of the unclean spirit, which, after walking through dry places, returned to its house, and found it swept and garnished, cannot be imagined. The temporal penalty is, however, in numerous instances soon paid; for it is a well known fact, that more deaths ensue from the effects of this one debauch, than occur from like causes throughout the empire in a whole year.

Thompson's Life in Russia.

Hymn for Advent.

Lo the light of morning breaketh,
O'er Hebron's distant hills;
And the dew of peace and gladness,
Gently o'er the earth distills.

'Tis the Day-Spring from high heaven,
Which now lighteth up the sky;
'Tis the dawn of earth's pure freedom,
Which now meets the expectant eye.

'Tis the King of day eternal,
Opening heaven's high portals wide;
Breaking down the dark partition,
Which its light from earth doth hide.

Zion's mount now brightly gleameth,
Bathed in beams of living light;
And its temple's made more glorious,
Than 'twas seen in Israel's might.

Now its Urim and its Thummim,
Lay their sparkling glories by;
Like the midnight fires of heaven,
When the radiant sun draws nigh.

Israel! rouse thee from thy slumber,
Rise with joy thy King to greet;
Long-desired, long-promised, looked-for,
Bow in homage at his feet.

Be thy harp-strings mute no longer,
Ope thy heart's deep fount of praise,
For no taunting stranger's near thee,
'Tis thy Saviour! wake thy lays.

And thou Gentile! long-neglected,—
Mourn no more thy outcast state;
For thy King—Redeemer calls thee;
Enter thou the open gate.

Bring with haste thy richest offerings,
Gold and frankincense and myrrh;
For His sceptre's now bent towards thee,
Token that he'll grace confer.

Let all join the loud hosannas,
Let no voice refuse to sing;
For should man withhold his praises,
Songs from stocks and stones would ring.
Shout hosanna; the day is breaking!
Shout hosanna! let it fly;
Lo heaven's portals now are opening;
Let hosannas rise on high.

Christian Witness and Advocate.

Fugitive Slave Riots.

It has been matter of wonder with some that the hand of resistance to law should have been successfully raised in Christiana and Syracuse, two places in which of all others, order and quiet have been wont to reign. The N. Y. "Evening Post" has some suggestions which tend to solve the problem.

The answer is an obvious one, and yet it is one which the press and politicians of the country are determined not to apprehend. The people of the United States do not habitually obey the law, that is, they are not frequently conscious of the restraints of law or of doing any duty because the law prescribes it. They rather obey the dictates of their own consciences, and conform to the standards of right and justice which prevail in their respective communities. These usually correspond with the laws which are administered among them, but which, in ninety-nine cases out of a hundred, they have never read or heard of. Paradoxical as it may appear, it is nevertheless a fact, that while there is no country in the world where the law is more rarely resisted, there is none where it is so rarely obeyed, in the active sense of that word; that is, where the conduct of men are so little influenced or controlled by its provisions. Most people in this country govern themselves. The laws are made for and operate upon those chiefly who do not know how to enjoy their own natural rights as not to trespass upon the natural rights of their fellows. These obey the laws, when they do not violate them, but the mass of our citizens habitually obey their own sense of duty, of justice, and of propriety.

The consequence is, that in no country in the world does any law which violates the moral instincts of the people receive, comparatively, so little respect. The Austrian or the Russian serf is accustomed to obey unjust and unreasonable laws, and is accustomed to the most terrible penalties if he disregards them. The American has no such discipline; and it is only as a political student that he learns that he lives under a vast net work of legal restrictions. When a law conflicts with any of his sentiments, his first impulse is to resist it; and if he finds his sentiments correspond with those of his neighbors, it generally is resisted whenever an attempt is made to enforce it.

Such laws, commonly, are permitted to grow obsolete upon the statute book, with the silent acquiescence of the public authorities. In some cases, however, circumstances conspire to prevent the repose of such as are peculiarly unpopular and offensive. Its ministers, perhaps, are pursued by an influence from abroad stronger than the domestic sentiment which surrounds them, and they are compelled to enforce it. Then collisions, like those which recently occurred at Christiana and Syracuse, are almost inevitable, and nothing but a long subjection to the discipline of an oppressive and tyrannical government can prevent their occasional recurrence.

The Fugitive Slave law is one of these offensive laws. In the free States its operation is revolting. The people feel it to be an impeachment of their manhood, to be asked to assist in manacled, for the purpose of reducing to slavery, one who has lived among them the life of an industrious and honest citizen; whom for years they have been accustomed to meet in their daily walks, and with whom, perhaps, they have broken bread. Every manly instinct of their nature is aroused at the very proposal, and it is not until they are advised by reflection, that it is better for one or a dozen men to suffer, than that the moral supremacy of the law should be shaken, that the most conservative and orderly of our people can be induced to remain quiet spectators of such barbarism.

It is the curse of this law that the people of the free States can never get reconciled to it. They will obey it after a fashion—that is, they will permit the officers of justice to do their duty unmolested, but every new warrant will open anew the fountains of bitterness, and extend further and further the dangerous habit of questioning the wisdom and the justice of our lawgivers.

There is one element which enters into all slave property, that is not sufficiently considered by those who discuss the rights and the wrongs of the slave States; we refer to its constitutional and inseparable propensity to run away—to be other than it is—property. The slave will as surely seek to be a freeman as he will breathe, and it is as much a part of what every man buys when he buys a slave, as it is a part of the seedling to struggle upward from

the soil towards the light, of ice to melt in summer, of all created things to perish without nourishment. The impulse towards freedom is one which no legislature can extinguish or control, and in legislating about slaves, it would be as great a folly to attempt it, as it would be to require a law that fruit should not decay after it was ripe. When a man buys an orange, he buys it and pays a price regulated by the common understanding that unless speedily consumed it will decay. The slaver also buys a slave with the full knowledge of the innate propensity of that kind of property to change its character. The price he pays for it is less than it would be, if, like his plow, or his cart, it had no capacity or desire to run away and be something other than a slave, and, its labor were voluntary and cheerful.

How far these considerations have been overlooked by the authors of the fugitive slave bill, and how far they are entitled to attention in selecting the most appropriate means for carrying out the constitutional provision for the surrender of fugitives from labor, we must, for the present at least, leave to the determination of our readers.

THE MOB.

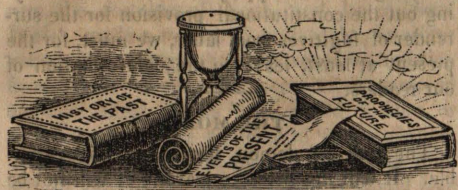
The mob is a demon, fierce and ungovernable. It will not listen to reason; it will not be influenced by fear, or pity, or self-preservation. It has no sense of justice. Its energy is exerted in frenzied fits: its forbearance is apathy or ignorance. It is a grievous error to suppose that this cruel, this worthless hydra, has any political feeling. In its triumphs it breaks windows, in its anger it breaks heads. Gratify it, and it creates a disturbance; disappoint it, and it grows outrageous; meet it boldly, and it turns away. It is accessible to no feeling but one of personal suffering; it submits to no argument but that of the strong hand. The point of the bayonet convinces; the edge of the sabre speaks keenly, the noise of the musketry is listened to with respect; the roar of artillery is unanswerable. How deep, how grievous, how burdensome is the responsibility that lies on him who would rouse this fury from its den! It is astonishing it is so little known, how much individual character is lost in the aggregate character of a multitude.—Men may be rational, moderate, peaceful, loyal, and sober, as individuals; yet heap them by the thousands, and, in the very progress of congregation, loyalty, quietness, moderation, and reason evaporate, and a multitude of rational beings is an unreasonable and intemperate being—a wild, infuriated monster, which may be driven, but not led, except to mischief—which has an appetite for blood, and savage joy in destruction, for the mere gratification of destroying.

The Coptic Christians.

In a late book of travels in Italy and the East, published in London, we notice the following sketch of the present Copts of Egypt, the descendants of the ancient Egyptian Christians, and the degenerate representatives of the once celebrated Egyptian Church.

"The Copts of the present day have entirely lost their ancient learning, and are both intellectually and socially degraded, though still retaining a proud recollection of their ancestors. After having been thinned by ages of persecution and apostasy, they still amount to some one hundred and fifty-thousand persons, nearly ten thousand of whom reside in Cairo, in a quarter specially assigned them. Great numbers live in the district called 'Faioom,' and the remainder are scattered up and down in the cities and towns, where for the most part they fill the offices of the secretaries and accountants. Their language is radically the same with the old Egyptian, but with many foreign admixtures and additions. It is not spoken, but is still used in their sacred books and public services; and it now furnishes a valuable key to the study of the hieroglyphics. From the numerous monasteries in the East, so many manuscripts in the Coptic and Sahidic dialects have been discovered by the venerable Archdeacon Tattam, and others, that a complete copy of the Sacred Scriptures has been recently printed, I believe, in their language. The Coptic tenets are, in the main, orthodox; but the people are divided into various sects, Jacobites, Eutychians, Monophysites, and Monothelites. Some of their practices are peculiar. They use both circumcision and baptism. The former is not deemed essential; but they consider that a child dying unbaptized, will be blind in the future life. Pilgrimages they highly esteem, especially to Jerusalem, where they have a convent; and like the Jews and Mohammedans, they abstain as well from pork as from things strangled, and from blood. Their religious orders consist of a patriarch, bishops, arch-priests, priests, deacons, monks, and nuns. The patriarch is always unmarried. The bishops are usually so, or widowers. The priests are allowed to marry, but only to virgins. The deacons have the same privilege, but they are often mere boys. Monks

and nuns make a vow of celibacy; and in some religious establishments, they reside together; and, generally speaking, marriage is sanctioned only among members of their own body. In the ceremonies of marriage and burials, and in their general habits, they differ but little from Mohammedans. Their costume, however, is usually confined to gray or gloomy colors. Their feelings are not, of course, friendly towards their Moslem oppressors; but are less hostile to them than to Christians of the Greek Church, an antipathy which they appear to have derived from their ancestors of the 17th century, and to which may be chiefly attributed the success of the Mohammedan invasion. The Abyssinian Church is an off-shoot from the Coptic, and is supposed to have been founded about the middle of the fourth century. It holds the doctrines and rites; and its chief *abouna*, or metropolitan, is nominated by the Coptic patriarch."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOV. 8, 1851.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

THE PROVING.

BY REV. HORATIUS DONAR.

There are no beings about whom we make so many mistakes as our own selves. "The heart is deceitful above all things;" and besides this, the "deceitfulness of sin" is unsearchable. So that when the deceitfulness of our heart and the deceitfulness of sin come together, we need not wonder that the effect should be ignorance of ourselves.

Besides, we are unwilling to search. We shrink from the exposure which such a scrutiny would make. No doubt the consciousness of being forgiven takes away much of this reluctance. We are not so unwilling to know the worst, when we are assured that however hideous the pollution thus dragged to light, it can never come between us and God. For with God all is peace. The blood that sprinkles us has made it a simple impossibility for God ever to be angry with us again. So that we come to realize, in some degree, the blessedness of the man whose transgression is forgiven; our spirit is "without guile." We have no object now in concealing anything from God or ourselves. We become open, frank, straightforward. Still the search is a painful one, and we would rather postpone it. It would bring many things to light which would shock and humble us. It might alarm us with the extent of the evil which still remains in us, even though it could not bring us into condemnation. Hence we are slow to learn, or even to inquire into, the evil that cleaves to us still.

Moreover, we are not at all persuaded that there is so much evil in us. We do not know ourselves. Our convictions of sin have been but shallow, and we are beginning to imagine that the conflict between the flesh and the spirit, is not so very fierce and deadly as we had conceived it to be. We think we have got quit of many of our sins entirely, and are in a fair way for speedily getting quit of all the rest. The depths of sin in us we have never sounded; the number of our abominations we have never thought of marking. We have been sailing smoothly to the kingdom, and perhaps at times were wondering how our lot should be so different from the saints of old.

We thought too that we had got the better of many of our corruptions. The old man was crucified. It seemed dead, or at least feigned itself to be so in order to deceive us. Our lusts had abated. Our tempers had improved. Our souls were calm and equable. Our mountain stood strong, and we were saying "we shall never be moved." The victory over self and sin seemed, in some measure, won. Alas, we were blind! We were profoundly ignorant of our hearts.

Well, the trial came. It swept over us like a cloud of the night, or rather through us like an ice-blast, piercing and chilling us to the vitals. Then the old man within us awoke, and, as in response to the uproar without, a fiercer tempest broke loose within. We felt as if the four winds of heaven

had been let loose, to strive together upon the great deep within us. Unbelief arose in its former strength. Rebellion raged in every region of our soul. Unsubdued passions resumed their strength. We were utterly dismayed at the fearful scene. But yesterday, and this seemed impossible. Alas, we knew not the strength of sin, nor the evil of our hearts, till God thus allowed them to break loose.

It was thus he dealt with Israel; and for this end he led them into the desert. "The Lord thy God led thee forty years in the wilderness to humble thee, and to prove thee, and to know what was in thine heart."—Deut. 7:2. Their desert-trials put them to the proof. And when thus proved, what iniquity was found in them! What sin came out which had lain hidden and unknown before! The trial did not create the evil; it merely brought out what was there already, unnoticed and unfelt, like a torpid adder. Then the heart's deep fountains were broken up, and streams of pollution came rushing out, black as hell. Rebellion, unbelief, fretfulness, atheism, idolatry, self-will, self-confidence, self-pleasing,—all burst out when the blast of the desert met them in the face, and called Egypt to remembrance with its luxurious plenty. Thus they were proved.

Even so it is with the saints still. God chastens them that he may draw forth the evil that is lying concealed and unsuspected within. The rod smites us on the tenderest part, and we start up in a moment as if in arms against God. The flesh, the old man, is cut to the quick, and forthwith arouses itself, displaying, of a sudden, much of its former strength. When it was asleep we did not know its power, but now that it has been awakened up, its remains of strength appal us.

It is not till the sea is "troubled," that "its waters cast up mire and dirt." When all was calm, there seemed naught but purity pervading it, and ripple folded over ripple in the still brightness of its transparent green. But the winds break loose, the tempest stirs its lowest depths, and then all is changed. Thus we see it in the saints. When calamity breaks over them like a tempest, then the hidden evils of their hearts awake. Sins scarcely known before, display themselves. The heart pours out its wickedness. Hard thoughts of God arise. Atheistical murmurings break out, and refuse to be restrained. Questionings both of his wisdom and of his love are muttered; yea, how often do they assume a more explicit form, and we ask if God be so loving and wise, why is it thus? We could not have expected such treatment at his hands. Distrust and unbelief assume the mastery, and we refuse to acquiesce in his will. It seems hard to be smitten so severely, and laid so low. For a while it seems as if the heart were determined to think evil thoughts of God and never to think well of him again. And, though a calm ensues, and we become both ashamed and terrified at our rebelliousness, still the heart has given forth its pollution. We have learned its unsearchable depths of evil. We are led on the one hand into deeper views of our own amazing and incredible vileness; and on the other into fuller discoveries of the abounding grace of God. We learn to prize more the open fountain, and we betake ourselves anew for covering to the righteousness of the righteous one.

It is remarkable that when the saints of old were tried and proved, there was found in them not only evil, but the very evil we should least of all have anticipated. We should have said for instance of NOAH, he is one whose sobriety and self-restraint will be carried with him to his grave. He stood alone amid a luxurious, sensual, intoxicated world, condemning their lasciviousness and revelry. Yet no sooner is he placed in circumstances of temptation than he becomes drunken! Again ABRAHAM stands out pre-eminent for faith and courage; yet, when he goes to Egypt and Gerar, his faith gives way and he utters lies through fear. LOT had withstood all the sensuality and filthiness of Sodom, and his righteous soul mourned over their abominations; yet, scarce is he delivered from the city's destruction, than he falls into drunkenness and lust, equal to that of the cities that had been consumed. JOB, though marked for his patience, gave way to impatience in the day of trial. MOSES, the meekest of all men, displayed his anger, and "spake unadvisedly with his lips." DAVID was one of the bravest that ever fought the battles of the LORD in Israel, and he had gone out against GOLIATH with a sling and a stone, yet when he fled before SAUL and came to king ACHISH at Gath, his courage is gone, and he feigns himself a madman through fear of his enemies. ELIJAH had stood before kings without trembling, to pronounce the sentence of judgment, to shut up the heavens, and to wield the sword of JEHOVAH's vengeance, though alone amid tens of thousands. Yet he flies before a woman's threat, he gives up all for lost and requests to die. EZEKIEL, whose character shines out as one of singular holiness and obedience, yet records against himself a strange instance of unsubmitteness, when sent by God on an errand of judgment to Israel: "I went in bitterness, in the heat (marg. hot anger) of

my spirit, but the hand of the Lord was strong upon me."—Ezek. 3:14. PETER's attachment to his Lord is one of his peculiar characteristics, yet it was PETER that denied him. JOHN was the disciple who seems to have been likest his master in gentleness and love, yet it was JOHN who wanted to call down fire from heaven upon the Samaritan village.

Lord, what is man! And what is a human heart?—the heart, even of thy saints when proved, and held up to view! "O heart, heart," said JOHN BERRIDGE of himself, "what art thou? A mass of fooleries and absurdities, the vainest, wickedest, craftiest, foolish thing in nature." What deep-hidden evil, what selfishness, what pride, what harsh tempers, what worldliness come out in a moment, when the stroke goes deep into the soul! How long JOB remained steadfast, holding fast his integrity and confidence in God. Stroke after stroke laid him prostrate, yet he gave glory to God in the midst of desolation and sorrow. The inner circle of self had not been reached. But when a loathsome disease drove him to the dung-hill, and his friends rose up against him, and addressed him as a man marked out by God as guilty, then his faith and patience gave way. The very centre of his being had been reached and probed; and forth came the stream of impatience and unbelief. It takes a sharp arrow, and a strong-drawn bow to pierce into the inmost circle; yet God in kindness spares not. The seat of disease must be reached, and its real nature brought out to the light.

Of all the evils which are thus drawn forth from the heart of the saint; the worst, and yet the commonest, are hard thoughts of God. Yet who would have expected this! Once, indeed, in our unbelieving days our souls were full of these. Our thoughts of God were all evil together. When the Holy Spirit wrought in our hearts the mighty change, the special thing which he accomplished was teaching us to think well of God, shewing us how little he had deserved these hard thoughts from us, how much he had deserved the opposite. The wondrous tale of manifold love, which the gospel brought to us, won our hearts and made us ashamed of our distrust. We said then, surely we shall never think ill of God again. "Though he slay me, yet will I trust in him." We thought that affliction would only make us cleave to him the more. Yet scarce does he begin to smite us, than our former thoughts return. We wonder why he should treat us thus. We suspect his love and faithfulness. Our hold of his grace seems to loosen, as if at times it would wholly give way.

We were like JONAH with his withered gourd. We think we do well to be angry, even unto death. God does not seem the same loving God as when first we believed and tasted forgiveness from his gracious hands. Alas, the treachery of our hearts has been at length discovered. We find that we were not serving God for naught.

May he not expostulate with us and ask us, "Dost thou well to be angry?" Would not this question close our lips for ever! Dost thou well to be angry or desponding, when God hath forgiven all thine iniquities and removed them from thee, as far as the east is from the west! Dost thou well to be angry when thou art delivered from the wrath to come, as well as from a present evil world, and safely lodged within the clefts of the rock with Jesus thy companion there? Dost thou well to be angry when the Father's love is thine assured portion, and the kingdom of the Son thine inheritance for ever! Dost thou well to be angry when the night is far spent and the day is at hand, when the distant eastern clouds are taking on their rosy fringes, and the day-star is preparing to arise!

"A POSER FOR THE SECOND ADVENTISTS.—Should the thousand years mentioned in Revelations 20:2-7, be reckoned as prophetic time? If not, by what authority is that called literal time, and other periods of the same prophecy prophetic time? If it is prophetic time, will not the judgment day be 300,000 years long?"—Boston Investigator.

Our friends of the Investigator must suppose that we are easily puzzled. It is new to us that *literal* and *prophetic* time are at all antithetical. Prophetic time may be in opposition to historic, but not to literal. Literal may also be in opposition to tropical or symbolic, but not to prophetic time.

Whether the time referred to, is to be considered as prophetic, or as historic, will depend on its being a future, or a past period of time. Believing it to be a future period, we receive it as a prophetic time. Whether it is literal or not, will depend on other considerations.

There is no instance where the time specified is given in years, that it is understood as symbolic. Days are used as symbols of years; and times, months, and weeks, are specified, where the days of which they are constituted are thus regarded; but they are not necessarily symbolic, even when prophetic. Our rules are these:

1. When the language of prophecy is literal language, the time connected with it is always to be understood as literal time. The 120 years to the flood; the 400 years in Egypt; the 40 years in the wilderness; the 70 years in Babylon, are illustrations.

2. When the language of prophecy is symbolic, the time given in connection is always symbolic. See the 2300 days in Dan. 8th; the seven times of Dan. 4th; the time, times and dividing of time in Daniel and Revelations &c.

3. When time is symbolic, the time specified in the symbol is proportioned in duration to that symbolized, according as the symbols given in its connection are proportioned to the objects which they symbolize. Thus in Dan. 8th when beasts symbolize kingdoms, it would have been incongruous, to have specified the duration of the vision in literal years; for beasts do not continue during centuries, as the kingdoms symbolized by them have done. But days are proportioned to years, as beasts are to kingdoms; so that there is a fitness in symbolizing the years that that vision foreshadowed, by 2300 days; between which and the duration of the existence of beasts there is a perfect congruity.

In the 4th of Daniel, where the cutting down of a tree, is used to symbolize the loss of the king's reason, there is no such disproportion between the duration of man's existence and that of a tree, as there is between the life of a beast and that of an empire. And therefore there is no incongruity, if the time specified is a symbol of literal time, i. e., if a time is used to symbolize a year. In this case, the seven years could not have been symbolized by seven days, on account of the want of disproportion between the duration of the other symbols in connection, and the things symbolized; and had days been used, days must have been understood in the fulfilment.

The above remarks prepares the way for an examination of the time in the 20th of Revelation. As before remarked, it is not given in the language used to express symbolic time. A greater reason is, that there is nothing incongruous in receiving it as literally expressed. There might be 1000 years, or 360,000, between the first and second resurrections without conflicting with any other Scripture. But there is no disproportion between the other symbols and the things symbolized,—the living again of the martyrs in vision, and their actual resurrection;—and therefore we are not required to understand the 1000 years, to be other than a literal thousand, by any parallel usage, or by any law of language.

Will our infidel neighbor, do us the favor to give our explanation of his puzzle to his readers?

SPIRITUAL INTERPRETATION.

It is very fashionable at the present day, to attach a meaning to Scripture which is not indicated by its language,—interpreted by the ordinary laws of language. Instead of receiving the meaning expressed, some analogous meaning is supposed to be taught by it. In reading such interpretations we have been often forcibly reminded of the following story, in BARBER'S Conn. Hist. Col.

The Rev. Mr. BUCKLEY, the first Congregational minister in the town of Colchester, Ct., was famous in his day as a casuist and sage counsellor. He was settled there in 1703. A church in his neighborhood having fallen into an unhappy difficulty which they were unable to adjust, they deputed one of their number to him for advice. He took the subject into serious consideration, and committed the result of his deliberation to writing. It so happened that Mr. Buckley had a farm in an extreme part of the town, which he had entrusted to the care of a tenant, to whom he had occasion to write at the same time he wrote his advice to the church. In superscribing the two letters, by mistake, the one designed for his tenant was directed to the church; and the one for the church, to his tenant.

The church being convened to hear the advice which was to settle their disputes, the moderator read as follows:

"You will see to the repair of the fences, that they be built high and strong; and you will take especial care of the old black bull."

This mystical advice at first puzzled the church; but one of the more discerning ones was soon able to interpret it. "Brethren," said he, "this is the very advice we need. The directions to repair the fences, is to admonish us to take heed in the admission and government of our members; we must guard the church by our Master's laws, and keep out strange cattle from the fold. And we must in a particular manner set a watchful guard over the devil, the old black bull who has done so much of late."

All were delighted with the advice as thus interpreted, acknowledged its wisdom and adaptation to their circumstances, and resolved to be governed by it. As a consequence, all their animosities were healed, and harmony was restored to the long afflicted church.

What were the contents of the letter sent to the tenant, how he interpreted it, and the good effect it had on him, the story does not tell.

OFFENSIVE DOCTRINES.

The most bitter opponents of our Lord were the Scribes and Pharisees; men of acknowledged learning, familiar with the Scriptures, whose whole occupation was studying and expounding the law,—who consequently, not without some show of reason, believed themselves capable of deciding whether the teachings of CHRIST were in accordance with divine

truth or not. But CHRIST came, wrought His miracles, proclaimed His doctrines, and appealed to the Old Testament as bearing witness to Him. And how did they hear? Did they go home to examine whether these things were so? Did they search the Scriptures for this purpose, to inquire whether this Jesus was the Messiah foretold in prophecy? No, they had examined before, and formed their decision. Do they seem ever to have asked themselves, if it were possible for them to be mistaken? No, they went away stung to the heart at the prospect of seeing the people follow such a teacher. They seem never once to have asked whether His doctrines were true. They indulged the bitterness of hostility, amounting to absolute hatred, towards the SAVIOUR of the world, for this reason, and for no other,—it was contrary to all their preconceived opinions, it opposed theories and doctrines which they had long loved, it denounced them; they had been brought up to believe differently, and they could not endure to renounce all that the instructions of their fathers, all that early association had made dear, and so they rejected the counsel of God against themselves, they were offended in Him.

The treatment which CHRIST and His doctrines received at the hands of His countrymen is precisely the treatment to which God's truth in all the history of Christianity has been exposed. There were no possibility of the doctrines of CHRIST giving offence were they not more or less unpalatable. Our judgment is not perfect, and so we are liable to err; our knowledge is not perfect, and so we, however learned, may lack information. And so if we would have the blessedness of those who are not offended in Him, we must not expect that in all His doctrines our notions will be perfectly satisfied. Yet as there were many in our SAVIOUR's days, so there are many now, who will hear a truth and make this a sufficient argument for rejecting it: "I do not think so"—"I do not like this." What if they do not? are they infallible? Suppose it does not accord with their notions of what ought to be; does that affect its truth? Does it make them innocent in rejecting it? It is the infidel's argument, the very ground on which he rejects Christianity. It is his, "I do not think so"—"I do not feel so"—"I do not see how this can be"—"I cannot reconcile it with my notions of what ought to be"—that makes him reject the Bible.—And yet with such an example before his eyes, many a one will call himself a meek and lowly follower of Jesus; a sincere lover of the truth, an anxious inquirer after God's will, and yet will listen to a doctrine, and because, solely on account of some preconceived opinion, he cannot at first sight see it to be true, will reject it, without examination, without a diligent searching of the Scriptures, will reject it. What if, at the last day, that despised, that dishonored doctrine, should prove to be a truth to which CHRIST came to bear witness?

We are not speaking of involuntary error. We are not speaking of mistakes which men make after a diligent and faithful use of all the means within their reach,—but this rejecting a doctrine because offensive, because not at first sight agreeable, this refusal to search earnestly and prayerfully in the use of divinely appointed means. If we are safe in setting aside whatever is offensive to us,—if we are right in suffering ourselves to be offended at whatever at first sight seems repulsive, then there can be no blessedness in not being offended in Him. And we ask, what kind of religion would that be,—what kind of Christianity, which would give sanction to the conduct of those who bring the teachings of the Bible down to their standard, to their preconceived opinions, and virtually say, I reject this or that doctrine of Scripture because it does not suit me?

If we would be acceptable followers of CHRIST, we must be willing to listen to His teachings, meekly and dispassionately, however they may oppose long cherished opinions and prejudices—we must listen submissively, acknowledging His right to command, and our duty to obey. And if we would obtain the blessedness of not being offended in Him, our hearts must so imbibe His spirit and temper that our likes and dislikes shall not be controlled by impulse, by caprice, by fancy, but by the requirements of God's law. We must be brought to such a state—that we have but to know that God wills it, in order to make us love any precept, any requirement. We pray that His will may be done on earth as it is done in heaven. Our obedience should be like the obedience of angels in heaven, where there is but one will, one wish,—God's. Our hearts should be conformed to Him—we should strive to be one with Him; then what He desires we shall love—what He commands we shall cheerfully perform. Gospel Messenger.

THE EVANGELICAL ALLIANCE.

The following sketch of some of the prominent individuals who attended the recent meeting of the Evangelical Alliance, is given by a London correspondent of the *Christian Advocate and Journal*, under date of August 28, 1851:

"The Evangelical Alliance is now in full session. It began its sittings more than a week ago, and is to continue them for some days longer, so as to extend altogether over a fortnight. The present conference is scarcely so numerous as the great *Constitutional Assembly* of 1846. Many who were present and active then are absent now. You will well remember EDWARD BICKERSTETH, R. W. KYLE, and Dr. BYRTH; all these have gone to a world where union is unbroken. Dr. BUNTING, too, who was so prominent then, is disabled by failing strength from attending. His accomplished and able son, Mr. WM. BUNTING, is just emerging from a very dangerous illness; so that he also is away. Dr. WARDLAW and Dr. LIEFCHILD are both there; but upon both, especially the former, five years have told with affecting power. BAPTIST NOEL is no longer the same man. That placid grace which animated his fine visage so equably, has given place to deeper lines, and a less sunny expression; altogether he looks older and more like a man who had felt the wear and waste of life. J. A. JAMES and THOMAS BINNEY are much what they were. So also is Dr. COX, and J. H. HINTON. The youthful air of Dr. KING is merging into grey hairs. The dark locks of Dr. BUCHANAN have grown bright gray. JAMES HAMILTON is neither older looking, nor less simple and lovable. THOMAS FARMER is stooping. SIR CULLING EARDLEY is growing older. JOHN HENDERSON is just as white of hair and as fresh of complexion. ADOLPHE MONOD, FISCH, BAUP, and ONCKEN, are little changed. KRUMACHER, the celebrated author of *ELIJAH*, is there, with a large German frame surmounted by a great head, which is luxuriantly overhung with light locks. A persecuted Baptist brother from Sweden, and another from Denmark; a fine Chinese youth, a young Brahmin, just going out to labor among his countrymen, after a residence of some years at Basle, in Switzerland; a Syrian gentleman in full oriental attire, and always wearing on his head the fez, or red close cap, and who has completed his curriculum of medical studies, and is about to go out to his countrymen as a medical missionary; these all add to the interest of the assembly. The muster of French brethren, of Swiss, and of Germans, is greater than that at the first conference. The other nations of Europe also are represented as they were not then."

I will Bless Them that Bless Thee.

God has always shaped the destinies of nations to suit the prosperity of His Church; turning the hearts of kings, princes, and people, to favor Zion as her need requires, or blotting out of existence the nation that should dare to raise its hand against the Lord's anointed ones. It is awfully grand to contemplate the exactitude with which the declaration has been verified, "I will bless them that bless thee, and curse him that curseth thee." And it is a remarkable fact, that no people or nation, since the call of ABRAHAM, have lifted their hand to oppress or maltreat the true Church, and not, in their turn, fallen under the ban of the Divine displeasure. Did LABAN prosper after he defrauded JACOB of his wages? Did the Egyptians prosper after they began to afflict the people of God? Was it well with the Moabites, who refused to let Israel pass, or to relieve their necessities with bread and water? Where now are those mighty empires that once presumed to raise the arm of oppression against Israel? Egypt, Moab, Ammon, the nations of Palestine—proud Babylon, imperial Rome? So shall it be with the King's enemies. Has Spain ever prospered since she drew the sword of persecution against the seed of JACOB? Has the white flag of peace since waved a truce to Heaven's indignation? Where are those kingdoms that, during the bloody reign of the Beast, devoured fifty millions of the saints of the Most High—burning, torturing, impaling, butchering, without mercy, the unoffending children of God? On the other hand, how was it with ABIMELECH, who proffered his generous hospitality to the patriarch ABRAHAM? How with the Egyptians, while they favored the heirs of promise? And how went the world with Obed-edom while the ark of the Lord found a resting-place in his house? Read's Hand of God in History.

Blackwood on Woman's Earthly Task.

One of the distinguished glories by which our modern civilization is characterized, is the rank and influence assigned to woman. The highest progress of ancient times knew nothing of her proper position and destiny, and hence the most refined and polished society of Greece and Rome was dashed with barbarism. The grand instrument of modern improvement has been the gospel, which alone solves the problem of woman's destiny, and defines her task. This is eloquently stated in a passage in BLACKWOOD's Magazine: "Not to make laws, not to lead armies, not to govern empires, but to form those by whom laws are made, armies led, and empires governed; to guard against the slightest taint or bodily infirmity, the frail creature, whose moral, no less than physical being, must be derived from her; to inspire those

principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn, and nations yet uncivilized, shall learn to bless; to soften firmness into mercy, and chasten honor into refinement; to exalt generosity into virtue; by a soothing care to lull the anguish of the body and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toil; to console the statesman for the ingratitude of a mistaken people; to be compensation for friends that are perfidious, for happiness that has passed away. Such is her destiny; to visit the forsaken, to attend the neglected when monarchs abandon, when counsellors betray, when justice prosecutes, when brethren and disciples flee, to remain unshaken and unchanged; and exhibit in the lower world a type of that love, pure, constant, and ineffable, which in another world we are taught to believe the test of 'virtue.'"

THE RESTITUTION.

FROM COWPER'S "TASK."

The groans of nature in this nether world, Which Heav'n has heard for ages, have an end. Foretold by prophets, and by poets sung, Whose fire was kindled at the prophets' lamp, The time of rest, the *promis'd sabbath*, comes. Six thousand years of sorrow have well-nigh Fulfill'd their tardy and disastrous course Over a sinful world; and what remains Of this tempestuous state of human things Is merely as the working of a sea Before a calm, that rocks itself to rest; For He, whose car the winds are, and the clouds The dust, that waits upon his sultry march, When sin hath mov'd him, and his wrath is hot, Shall visit Earth in mercy; shall descend Propitious in his chariot pav'd with love: And what his storms have blasted and defac'd For man's revolt shall with a smile repair. Sweet is the harp of prophecy; too sweet Not to be wrong'd by a mere mortal touch: Nor can the wonders it records be sung To meaner music, and not suffice loss. But when a poet, or when one like me, Happy to rove among poetic flow'rs, Though poor in skill to rear them, lights at last On some fair theme, some theme divinely fair, Such is the impulse and the spur he feels, To give it praise proportion'd to its worth, That not t' attempt it, arduous as he deems The labor, were a task more arduous still.

O scenes surpassing fable, and yet true, Scenes of accomplish'd bliss! which who can see, Though but in distant prospect, and not feel His soul refresh'd with foretaste of the joy! Rivers of gladness water all the Earth, And clothe all climes with beauty; the reproach Of barrenness is past. The fruitful field Laughs with abundance; and the land, once lean, Or fertile only in its own disgrace, Exults to see its thistly curse repeal'd. The various seasons woven into one, And that one season an eternal spring, The garden fears no blight, and needs no fence, For there is none to covet, all are full. The lion, and the libbard, and the bear, Graze with the fearless flocks; all bask at noon, Together, or all gambol in the shade Of the same grove, and drink one common stream. Antipathies are none. No foe to man Lurks in the serpent now: the mother sees, And smiles to see, her infant's playful hand Stretch'd forth to dally with the crested worm, To stroke his aznre neck, or to receive The lambent homage of his arrowy tongue. All creatures worship man, and all mankind One Lord, one Father. Error has no place: That creeping pestilence is driv'n away: The breath of Heav'n has chas'd it. In the heart No passion touches a discordant string, But all is harmony and love. Disease Is not: the pure and uncontaminated blood Holds its due course, nor fears the frost of age. One song employs all nations; and all cry, "Worthy the Lamb, for he was slain for us!" The dwellers in the vales and on the rocks Shout to each other, and the mountain-tops From distant mountains catch the flying joy; Till, nation after nation taught the strain, Earth rolls the rapturous Hosanna round. Behold the measure of the promise fill'd; See Salem built, the labor of a God! Bright as a sun the sacred city shines; All kingdoms and all princes of the Earth Flock to that light; the glory of all lands Flows into her; unbounded is her joy, And endless her increase. Thy rams are there, Nebaioth, and the flocks of Kedar there: The looms of Ormus, and the mines of Ind, And Saba's spicy groves, pay tribute there. Praise is in all her gates; upon her walls, And in her streets, and in her spacious courts, Is heard salvation. Eastern Java there Kneels with the native of the farthest west; And Ethiopia spreads abroad the hand, And worships. Her report has travel'd forth Into all lands. From ev'ry clime they come To see thy beauty, and to share thy joy, O Sion! an assembly such as Earth Saw never, such as Heav'n stoops down to see. Thus Heav'nward all things tend. For all were once Perfect, and all must be at length restor'd. So God has greatly purpos'd; who would else In his dishonor'd works himself endure Dishonor, and be wrong'd without redress. Haste then, and wheel away a shatter'd world, Ye slow-revolving seasons! we would see (A sight to which our eyes are strangers yet) A world, that does not dread and hate his laws, And suffer for its crime; would learn how fair The creature is, that God pronounces good, How pleasant in itself what pleases him.

Here ev'ry drop of honey hides a sting; Worms wind themselves into our sweetest flow'rs; And ev'n the joy, that haply some poor heart Derives from Heav'n, pure as the fountain is, Is sullied in the stream, taking a taint From touch of human lips, at best impure. O for a world in principle as chaste As this is gross and selfish! over which Custom and prejudice shall bear no sway, That govern all things here, should ring aside The meek and modest Truth, and forcing her To seek a refuge from the tongue of Strife In nooks obscure, far from the ways of men; Where Violence shall never lift the sword, Nor Cunning justify the proud man's wrong, Leaving the poor no remedy but tears: Where he, that fills an office, shall esteem Th' occasion it presents of doing good More than the perquisite: where Law shall speak Seldom, and never but as Wisdom prompts And Equity; not jealous more to guard A worthless form, than to decide aright. Where Fashion shall not sanctify abuse, Nor smooth Good-breeding (supplemental grace) With lean performance ape the work of Love! Come then, and, added to thy many crowns, Receive yet one, the crown of all the Earth, Thou who alone art worthy! It was thine By ancient covenant, ere nature's birth: And thou hast made it thine by purchase since, And overpaid its value with thy blood. Thy saints proclaim thee King; and in their hearts Thy title is engraven with a pen Dipp'd in the fountain of eternal love. Thy saints proclaim thee King; and thy delay Gives courage to their foes, who, could they see The dawn of thy last advent, long desir'd, Would creep into the bowels of the hills, And flee for safety to the falling rocks. The very spirit of the world is tir'd Of its own taunting question, ask'd so long, "Where is the promise of your Lord's approach?" 'The infidel has shot his bolts away, Till, his exhausted quiver yielding none, He gleams the blunted shafts, that have recoil'd, And aims them at the shield of Truth again. The veil is rent, rent, too, by priestly hands, That hides divinity from mortal eyes; And all the mysteries to faith propos'd, Insulted and traduc'd, are cast aside, As useless, to the moles and to the bats. They now are deem'd the faithful, and are prais'd, Who, constant only in rejecting thee, Deny thy Godhead with a martyr's zeal, And quit their office for their error's sake. Blind, and in love with darkness! yet ev'n these Worthy, compar'd with sycophants, who kneel Thy name adoring, and then preach thee man! So fares thy church. But how thy church may fare, The world takes little thought. Who will may preach,

And what they will. All pastors are alike To wand'ring sheep, resolv'd to follow none. Two gods divide them all—Pleasure and Gain: For these they live, they sacrifice to these. And in their service wage perpetual war With Conscience and with thee. Lust in their hearts, And mischief in their hands, they roam the Earth, To prey upon each other: stubborn, fierce, High-minded, foaming out their own disgrace. Thy prophets speak of such; and, noting down The features of the last degen'rate times, Exhibit ev'ry lineament of these. Come then, and, added to thy many crowns, Receive yet one, as radiant as the rest, Due to thy last and most effectual work, Thy word fulfilled, the conquest of a world!

Always a Hypocrite.

O. A. BROWNSON in the Oct. No. of his Review, in an article on MR. NEWMAN, says:

"It were easy to say severe things against Francis Newman, and to prove even from his own writings that his persuasion of his own sincerity and guilelessness is simply a delusion. We cannot respect his complaints of the coldness or harshness with which he says his religious friends have treated him, and we regard him as quite wrong in alleging that he could not honestly have escaped the infidel conclusions at which he has arrived. No man brought up and liberally educated in a country where Christianity is preached as extensively as it is in England by the Catholic clergy, can be an unbeliever, except through culpable ignorance, or wilful persistence in error. In fact, no modern infidel's plea of sincerity can be entertained, for no really sincere mind, honestly and loyally seeking the truth, can ever fall under the gross delusion that truth warrants the rejection of Catholicity. Nevertheless, Mr. Newman must stand or fall to his own master. We remember our own past delinquencies, and the great mercy of God in bringing us to the truth, as it were in spite of ourselves, and we can speak of no one personally in severe or censorious terms. We can interpret his unbelief, and even his blasphemies, by our own past experience, and although unable now to sympathize with him, we remember all too vividly the time when we should have done so, and have hailed him as one of the lights of the age."

MODESTY.—Modesty adorns virtue, as bashfulness ornaments beauty; it harmonizes with a just sense of character, as moderation harmonizes with justice. It heightens dignity of character, as simplicity enhances greatness. It adds to merit the same charms which candor adds to goodness of heart. What is modesty? Is it not a sense of excellence so deep and true that the observance of duty appears a natural thing? Is it not so sincere a desire for what is excellent, that what is wanting is much more perceptible than what is already obtained? Is it not so pure a love for what is good, that it forgets the reward reserved for merit in the approbation of others?

CORRESPONDENCE.



EXPOSITION OF ROMANS XI.

BY J. W. BURNHAM.

(Continued from our last.)

Vs. 25, 26—"For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." In order to understand the signification of these verses, we must understand—

I. What is meant by the phrase, "Until the fulness of the Gentiles be come in?"

II. What events will then take place?

III. To whom has the apostle reference in the clause, "And so all Israel shall be saved?"

I. The first point we partially explained when referring to the "fulness" mentioned in v. 12, which expression cannot teach the conversion of all the natural descendants of Abraham, otherwise the phrase, "fulness of the Gentiles," in v. 25, would teach the conversion of all the Gentiles! But as the wheat and the tares are destined to grow together until the harvest, or end of the world, who will take the position that it teaches the conversion of all the Gentiles? In order to obtain definite information as to the meaning of the phrases, "the fulness of the Gentiles," and, "until the times of the Gentiles be fulfilled," it will be necessary to refer to the second chapter of Daniel, in which the imperial image, with its golden head, silver breast and arms, brazen belly and sides, iron legs, and clay-iron feet and toes, are explained to symbolize the Gentile governments of the earth, commencing with ancient Babylon. The period of the existence of the first monarchy may be termed the time of that Gentile government. Therefore the period of existence of the whole of said kingdoms would be the times of the Gentile powers referred to; and as many important events have been connected with the governments symbolized by the image, and will continue connected therewith until the period of its pulverization by the stone,—when it shall have accomplished its designed work, as predicted by the mouth of the servants of God, it may be truthfully said to have reached its fulness. This view determines the meaning of "the fulness of the Gentiles," and "the times of the Gentiles be fulfilled," to signify the period allotted for the organized existence of the kingdoms of the Gentiles, as symbolized by the materials of the image referred to.

II. What events will then take place? "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:34, 35, 44. In this chapter we have the outline of Gentile history, the period of its continuance, and the great event to mark its close in the establishment of the everlasting kingdom of God. See also Rev. 11:15. We look therefore not for the conversion of the Jewish nation, but the destruction of earthly kingdoms, and the establishment of the kingdom of God in their place, as the great events to be accomplished when "the times of the Gentiles shall be fulfilled." This august event includes several others, viz., the personal return of the Saviour, the first resurrection, and the changing of all living believers, whether Jew or Gentile as to their parentage. (See Acts 1:11; 1 Thess. 4:16, 17; 2 Tim. 4:1; Dan. 7:13, 14.) Paul, referring to the same event, writes: "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." The reader has, probably, noticed the difference between Paul's quotation and the original prophecy to which he refers:

Isa. 59:20—"And the Redeemer shall come and shall turn away ungodliness from Jacob, saith the Lord."

Paul says, "And shall turn away," &c.; Isaiah, "Unto them that turn," &c. The original prediction agrees with Isa. 25:9—"And it shall be said in that day, Lo, this is our God, we have waited for him," &c. The Lord will come to a class who shall have turned from transgression, who will exclaim,—"We have waited for him, he will save us," &c. The coming of the Redeemer to Zion is the same as his coming in glory. See Isa. 25:8; 26:19, 21, and Psalms 102:16—"When the Lord shall build up Zion, He shall appear in his glory."

III. To whom has the apostle reference in the clause, "And so all Israel shall be saved?"

Should we read this clause without consulting the harmony of Scripture on the subject, it would appear, at first sight, to refer to the conversion of all the unbelieving Jews, or the national restoration of Abraham's natural descendants. But the Gentiles grafted into the good olive-tree in the place of the Jews, were not grafted thereon in their national capacity, nor indiscriminately and independent of character; but as individual believers, who resembled father Abraham. He believed God, and it was accounted unto him for righteousness; and all the believing

natural branches have been grafted in again in a similar manner, from the death of Christ until the present time. The Israel mentioned, refers to all who have and who may yet believe, until the period when "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." The following reasons have led to this belief:—1. It includes "all Israel." Now, those who apply it to the glory they predict will come upon the Jews in the future, do not believe that every Jew will be saved, but they make "all Israel" to consist of a very small remnant, and exclude Abraham, Isaac, and Jacob, with Paul and all the Jews who shall have become the children of God through faith, until the period of the Saviour's return! They do not believe that all the Jews then in existence will believe on him, but only a limited number, thereby making "all Israel" signify a remnant much smaller than all the Jews now alive. Again. The last generation of Jews that shall be found upon the face of the earth, cannot with propriety or justice be termed "all Israel." The whole of them would be but a very small number compared even with those who have died in unbelief. But if the "all Israel" mentioned by Paul refers to the unbelieving Jews, it should include all who have died! Then again: If he refers to what has been termed "millennial blessings," to be enjoyed by the Jews, as the fulfilment of the promise of an everlasting inheritance promised to Abraham and his seed, instead of all who have believed, Abraham, Isaac, and Jacob, the worthies mentioned in Heb. 11th, who died in faith, not having received the promise, Paul, with the "remnant according to the election of grace," who lived in his day, are excluded from the enjoyment and salvation here predicted. Another reason favoring the view that it refers to all who have believed, or may yet believe, until the period specified as the "all Israel" to be saved is the fact, that none can be saved without faith: "He that believeth shall be saved; he that believeth not shall be damned." The object of our Saviour's return will be to save all who have believed, both Jews and Gentiles, and to punish those who have believed not. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matt. 16:27. When the Redeemer shall come to Zion, he will render "tribulation and anguish upon every soul that doeth evil, of the Jew first, and also of the Gentile. For there is no respect of persons with God."—Rom. 2:6, 12.

The "all Israel" who shall be saved, as brought to view by Paul, corresponds with the "whole house of Israel" mentioned by the prophet Ezekiel (37:11, 14). In vision, Ezekiel visited the great charnel house, saw bone come to its bone, after which they were clothed with sinews, and covered with skin; and when the breath entered them, they lived and stood upon their feet an exceeding great army. The objects and acts seen in the vision symbolize a real resurrection of the Israel of God. The inspired exposition of the vision proves this: "Then he said unto me, 'Son of man, these bones are the whole house of Israel,' &c. The 'whole house of Israel,' and the phrase, 'and so all Israel shall be saved,' refer to the faithful seed, who, by the power of Him who is the resurrection and the life, shall be raised from their graves, to dwell with Christ their king in the promised land for ever and ever. Christ and Paul decided, eighteen hundred years since, who constitute the true Israel, namely, those who do the works of Abraham. 'They which are of faith are blessed with faithful Abraham.' (See John 8:39; Gal. 3:7; Rom. 10:11, 13.) Only believers constitute the true Israel; and when the Redeemer shall come to Zion, the church of the living God will be completed, delivered, and saved. 'And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.'—Heb. 11:39, 40. When the Redeemer shall come to Zion, the blindness will be fully removed from unbelieving Jews, and Gentiles likewise, for 'every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him.'—Rev. 1:7. Again: 'For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God,' &c.—Rom. 14:11. Such declarations, however, do not teach the conversion of those who shall thus see him and wail, otherwise the scriptures which refer to those who waited after his crucifixion, and those who confessed that he was just, and the Son of God, teach their conversion. (See Luke 23:27, 48; Matt. 27:54.) All who at the period referred to shall be left, will see him, and mourn, and wail; and the great manifestations of his almighty power will prostrate and irresistibly compel them to believe that the once despised Nazarene, whom they rejected and crucified, is the Messiah, King of kings, and Lord of lords. Then there will indeed be weeping, and wailing, and gnashing of teeth.

In view of this, let us "strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last."—Luke 13:24-30.—(To be continued.)

LETTER FROM Wm. BUSBY.

Bro. BLISS:—You will doubtless be pleased to hear something about our meeting in Rochester. We had the best hall in the city, great attention was paid to the comfort of the congregation both by the proprietor and the sexton. Our congregations were

larger than was expected. Part of the time the weather was very unfavorable, especially the last Sabbath, yet the congregation were good, and in the evening very large.

Through the week we held prayer-meetings in the day time at private houses, in different parts of the city, which were very interesting, and lectures each evening at Corinthian Hall. The preaching was much of the same kind as it used to be about '43, and I may say, was attended with the same blessed result; except there was no unhealthy excitement. A deeply solemn feeling seemed to pervade the audience. Souls have been converted, and God's people greatly edified. Many who, in consequence of the state of things here had grown discouraged, feel like taking hold anew. On the whole, this meeting seemed to have been one of unusual interest, especially the last Sabbath, when the Lord was indeed present to comfort the hearts of his people. Our expenses (which were about \$150.) were promptly met by the liberality of brethren and friends present.

The lecturers were, Bro. J. V. Himes, Edwin Burnham, and F. H. Berick. Their labors were duly appreciated, and their timely visit will long be remembered with grateful feelings by many in Rochester. On the last day of the meeting, Bro. Himes lectured in the forenoon on *Romanism*, Bro. Berick in the afternoon, on the 11th chapter of Daniel, and Bro. Burnham in the evening on the Trumpets, showing that we are in that space of time called "quickly." Their discourses were listened to with great attention. After the lecture in the evening, we partook of the Lord's Supper, with mingled feelings of joy and sorrow; of joy, on account of present privileges; of sorrow, on account of the thought that the privileges we had enjoyed during the past week were about to close, at least for the present.

On Monday the brethren left for other fields of labor. We felt somewhat gloomy at the thought of parting with those we love for their work's sake; but duty seems to require it, and we calmly submit, cheered by the thought, that the time is not far distant when we hope to meet in a world where there will be no more sorrow, and where the blessed friends of Jesus will never part again. Yours in the blessed hope.

Rochester (N. Y.), Oct. 27th, 1851.

LETTER FROM W. BENNETT.

DEAR BRO. BLISS:—Through the blessing of our Father, and the alxious labor of our beloved Bro. Himes, Berick, and Burnham, we have been very much strengthened and blest; and the best of all is, we have seen sinners through their instrumentality converted to God, and made to rejoice in hope of the soon coming glory of God, and follow the Saviour, not into the Jordan, but into the Genesee river, where our lamented Bro. Barry baptized so many happy souls, one of whom was my companion, who now sleeps in Jesus. I have also two little sons that are lying by her side in the cold, silent grave; but bless God, death cannot always hold them, for One stronger than he will soon come and bind the strong man, and spoil all his goods, when our lamented friends will rise from their dusty tombs, and with their Saviour enter the kingdom to go no more out for ever. Bless the Lord for such a hope as this! My soul is exceedingly happy while penning these lines. But to return.

We were hungry: we had been fed on swine's flesh, and broth of abominable things, until we had well nigh fainted. But did not our hearts burn when those faithful brethren spoke to us? I trust much good will be the result of this meeting. The Lord is always willing to bless his truth, and the faithful labor of his servants. Many hearts were made glad, and the saints comforted. There seemed to be one united cry to God for his blessing to rest on the efforts of these faithful brethren. Our Father heard and blest. Our expectations have been more than realized, and I think there has not been a time since the fall of '44 that the Gospel of the kingdom would be better received than now. I think there would be no trouble now in supporting a faithful minister here. Bro. Himes and others can best judge of that; but I tell you of a truth, there are in Rochester very many warm hearts, and large ones, too—those that can weep with those that weep, and rejoice with those that rejoice; and although some have been scattered among the hedges and thickets, and are weak and feeble, yet they know the voice of the Shepherd, and will come forth from the streets and lanes of the city when he gives the trumpet a certain sound, as they did at Corinthian Hall last week. Oh! it was good to our souls. I think we are not so weak that we cannot profit by such food. My prayer is, God send us a minister. Your brother, waiting for redemption.

Rochester (N. Y.), Oct. 25th, 1851.

Extracts from Letters.

Bro. E. MARSH writes from Nimmon's Cross-roads (O.), Oct. 20th, 1851:

DEAR BRO. HIMES:—We have been cheered by a visit from Bro. A. Brown, who now resides in Louisville, Ky. He came here the 26th of September, and remained with us over three Sabbaths, preaching to us the glorious things pertaining to the kingdom of God, and of its establishment at the second advent of our Saviour. I think he showed to every candid hearer acquainted with the Bible, and capable of appreciating sound argument, that soon, very soon, the saints would "take the kingdom, and possess the kingdom forever, even forever and ever." Bro. Brown presented the views of Adventists from the Bible so clearly, that much prejudice was removed; and I sincerely hope that the seed sown on this occasion has fallen on good ground, and will bear fruit a hundred-fold. May the Lord bless Bro. Brown in his future labors, and make him a successful minister of Jesus Christ. He has given us some encouragement to expect him among us again in a few weeks.

I still receive the weekly visits of the "Herald," and it is truly a cheering messenger to me and my family, and I regret exceedingly that I cannot at this time send you some means for sustaining it. But so

it is, but I hope it will not always be so. Bro. Himes, in view of the severe trials through which you are called to pass, be not discouraged; though your persecutors may be merciless, and would "follow you with a relentless hand to the judgment," yet the Lord is stronger than they, and will finally bring their wicked devices to naught, and shame upon their own heads. Persevere, then, my brother, the time of deliverance is just at hand,—the time when you will receive a crown of righteousness, made brighter by the fires of persecution, as a reward for your faithfulness. Yours truly.

Bro. A. BENEDICT writes from Rochester (N. Y.), Oct. 27th, 1851:

Bro. HIMES:—Your visit to Rochester, in company with Bro. Burnham and Berick, has been of great benefit and consolation to us and to the brethren generally. We esteem it as a matter of devout thanksgiving and praise to our Father in heaven, that he has remembered us in our destitute condition, like sheep without a shepherd, hungering for the pure word of God, and has given us such a rich feast as we have enjoyed during the eight days you were with us. The interest manifested in the lectures, the solemnity and power of truth upon the congregation, as seen in the glistening of the eye, and the quivering of the lip, manifestly declared that God was with us of a truth. The interest and the numbers increased till the meetings closed. Never have we heard the Bible unfolded and enforced, and the prophecies expounded, in a more clear and lucid manner; and never have we had a more interesting season, and perhaps never shall, till we are gathered to the marriage-supper of the Lamb.

The children of God here have been much quickened, edified, and comforted, and they praise God that he sent his servants to give us meat in due season. We most cordially invite you and our beloved Bro. Burnham and Berick to visit us again as soon as Providence shall open the way, and all others of like precious faith. May the blessing of God rest on you and all his people, till we are called to our reward, is the prayer of your brother in the fellowship of the gospel.

Bro. T. A. ESWORDY writes from Pleasant Gap (Pa.), Oct. 22d, 1851:

DEAR BRO. HIMES:—Since our camp-meetings in Centre and Elk counties, the cause here has been prospering. Bro. Boyer has now closed his ministerial labors in Centre county, and is about to remove to Elk county, to take charge of the little flock there. We feel loath to part with him, after a stay with us of over four years, and especially when we look back to the time of his first coming among us: there were then but two families of Adventists in Centre,—Bro. Therrer's and mine. The way, save for doing good, appeared hedged up; but Bro. Boyer, like a true and valiant servant of God, withstood the storm of persecution that surrounded us, and labored night and day that he might win souls to Christ; and now, instead of two families, there are about one hundred and seventy-five good, substantial believers in the speedy coming of Christ. Although we value Bro. Boyer very highly for his work sake, and for his untiring zeal in the cause of our blessed Redeemer, yet we are willing to sacrifice anything for the good of the cause; and although he leaves us, he may ever be assured, that he will live in the remembrance of many warm and affectionate hearts.

Bro. Farrar has now charge of the churches in Centre, where he is laboring to good acceptance. He is a worthy and faithful brother. He and Bro. Boyer are now so situated that they can help each other in their protracted efforts during the coming winter. We hope that God may crown both their labors with success, and that they may be instruments in his hands of winning many souls to Christ.

Obituary.



"I AM the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Windsor, Vt., a few weeks since, of congestion of the brain, MARY EMELINE, daughter of Sister EMELINE F. GOULD, aged three years. Sister Gould buried her companion about three years since, and now she is called to part with her little daughter. But she sorrows not as those who have no hope, for her husband died in full faith of soon seeing his Saviour, and rejoicing with him forever. And this little daughter, although so young, had anticipated much joy at the coming of Christ, in the expectation of then seeing her father, and being happy forever. May God give much grace to our beloved sister in her very deep affliction. I. H. SHIPMAN.

DEATH has laid another of our little number among his victims. O that Jesus would come and destroy death, and give immortality to all his saints. Sister EMILY ROSS, aged 13, died Oct. 17th, 1851, leaving a husband and four children to mourn her loss, but they sorrow not as those who have no hope. She often expressed her willingness to go to be with Christ, saying that this world had no charms for her. She, with two of her sisters here, having devoted themselves to the Lord, have manifested their interest in the cause of Christ. O, how joyful their anticipation of meeting their departed sister in glory. Sister Ross was a native of Westport, Ct. She formerly belonged to the Episcopal church, but for several years past has been one of the Advent church at Hester-street. Her mild and quiet life is the praise of all who knew her. Her sickness was short, but severe, and no danger was announced till a very short time before her spirit took its flight to God who gave it. Her infant was buried with her, to rest together

until the voice of the archangel and the trump of God shall arouse the slumbering dust, and give to it eternal life. J. CROFFUT.

New York, Oct. 20th, 1851.

DIED, in Worcester, Oct. 11th, CHARLES O. BEAN, infant son of Bro. and Sister Bean, aged two months and twenty-five days. He was their only one—a lovely blossom sent from their heavenly Parent, to lighten awhile their fond hearts, and then, alas! to wither and die; but not like earth's flowers, to perish forever. No, the same fair one shall, in the morning of the resurrection, come forth with a far more lovely and beauteous form, to bloom forever in the paradise of God. Their affections were strongly entwined around the loved and precious gem, and their loss has cast a shade of blight over their earthly joys and prospects. But they know that He in whom they trust doeth all things well, and they have the cheering consolation, that he has promised to restore again the lost from the "land of the enemy."

Those little eyes are meekly closed,
Life's last, faint breath has flown;
The lovely one, alas! how soon
Ye've laid him in the tomb.

But cease to weep, for though he sleeps
In death's lone valley dark,
Do ye not know God will bestow
Again the life he took?

When the heav'ns shall roll in one vast scroll,
And time shall be no more,
Thy cherished one shall quickly roam
From death's dark portal door.

And an angel of love from the courts above,
His beauteous form shall bear
To Jesus' arms, 'mid glory's charms,
To be forever thine.

Then mourn no more, soon will be o'er
Earth's weary toil and care;
And thou too shall in glory dwell,
To join thy loved one fair.

S. D. S.

Another mother in Israel fallen. It is but a few days since we were called to mourn the loss of Sister Burgin, of Charlestown, Mass., that faithful and consistent mother in Israel; and when I read her obituary in the "Herald," I little thought that I should be called upon so soon to record the death of another who has been so eminent for her piety, and so highly esteemed for her work's sake. Truly "the faithful fail from among the children of men." Sister FLAVIA JONES is gone to the grave! She was of Middletown, Ct., and had been a widow for several years. Her age was nearly 71 years. She had been a professor of religion for nearly fifty years. On her conversion she united with the Baptist church in Enfield, with which she remained connected until her removal to Middletown. Here she connected herself by letter to the same body, and was greatly beloved by them. In 1842 she embraced the Advent faith, and rejoiced in the "blessed hope." Since her connection with us as a people, she has been a most consistent and exemplary Christian. The Advent cause lay very near her heart, and to the day of her death she was willing to sacrifice and contribute to the advancement of its interests. The "Herald" was greatly esteemed by her, a file of which she very carefully preserved. This, with the Bible, was her study. The Scriptures were especially her delight, and while others were locked in the slumbers of the night, she would be found reading them, even to a late hour. Her scriptural knowledge was such, that she was kept from embracing the various errors that have been published among us. In reference to her Christian department and piety, a brother that had known her for years said to me, "There is no fear of saying too much." And the public expression on her death was, "Well, Mother Jones is dead. I'm sorry, for she was a good woman." A few weeks before her death, she seemed to have a premonition of her end; she informed several that she expected she should not live long, and remarked to a brother, that she had "tried to be afraid of death, but could not." (Heb. 2:15.) The coming of the Lord and the resurrection of the dead were her constant themes: if in conversation with any one but a few minutes, she would invariably introduce them if they did not. When taken sick, she said to a sister, "I shall sleep, and I expect to sleep until the resurrection; but I shall rise then with the blest." In her last will and testament she remembered the Advent cause, and those faithful brethren who had stood so firm by its interests. She regarded Brn. Himes and Hale, and others, with the greatest Christian affection, often speaking of them, and the trials they had to endure. Sister Jones is gone, and the church in Middletown mourn her loss,—but they sorrow not as those who have no hope. Her trials are over, her pilgrimage is ended, she rests in hope. May we imitate her faithfulness, that we may meet her again, and all the redeemed, in that world of light and immortality, "where death and the tomb can divide us no more." O. R. FASSETT.

MISCELLANEOUS.

Action Indispensable to Greatness.

Science has been represented as dwelling upon the top of a lofty hill, the sides of which are steep, rugged, and difficult of ascent; and he who wishes to stand upon its airy pinnacle, and share its unbounded treasures, and pluck its gorgeous gems, must proceed with steady and unflinching steps; he must neither turn to the right nor to the left, nor even look back for a moment, but with firm and unyielding purpose press onward and still onward.

How indicative of the path to greatness! There are trials and difficulties to be surmounted on every side. The path is steep and rugged; and, without steady, persevering, and unyielding effort, the anxious traveller will find that he is retrograding instead of advancing.

He who would aspire to greatness, who would

"Leave the earth at will, and soar to heaven,
And read the glorious visions of the skies;
And to the music of the rolling spheres
Intelligently listen; and gaze far back
Into the awful depths of Deity;"

who would pluck the golden apples from the majestic tree of knowledge; who would endear himself to the hearts of his countrymen; who would labor to reform the world, must remember that "time, faith, and energy conquereth all things."

Without effort we can possess nothing great, good, or valuable. Action is the key which unlocks the door to nature's exhaustless store-houses. Action forms one important ingredient in our being. Without it life is dull, the muscle loses its power, and the system is vitality. Every thing in nature invites us to action. Action and greatness are inseparable.

The earth is a vast wilderness, wild and unproductive, affording neither shelter nor sustenance for man, until he puts forth his energies and subdues it. The towering trees of the forest afforded him neither warmth nor shelter, without first being cut and hewn for their particular uses. The precious metals remain embosomed in the rugged mountain, valueless to man till the indefatigable energies of the hardy miner penetrates the rock and extracts the treasure.

All nature seems to say, "Thou proud and haughty man, who vain would be lord over creation, thou shalt first conquer and subdue me before I will tamely submit to enter into thy service and do thee homage, and add to thy riches and comfort." So in the mental world; the materials are furnished at our hands, which must be conquered and prepared as pillars to support our edifice.

Set your edifice upon a high and noble object. Do nothing by the halves. Leave nothing untried. And with action, untiring, unyielding, and uncompromising action for your motto, struggle unceasingly to obtain the object. Then, as your aspirations are pure, and your efforts properly directed, heaven will smile on you, obstacle after obstacle will disappear, and ultimate success crown your labors.

Romish Proselyting in China.

The following remarkable statement is made by the present Romish Vicar Apostolic of Western Tong-King, Cochin China:

"During the past years, I have endeavored in a special manner to excite the zeal of our priests, of our catechizers, of our nuns, and of our Christians, to baptize all pagan children in danger of death. I have written several pastorals on the subject; I have translated and published all the indulgences granted to those who endeavor to convert the heretics or baptize their sick infants. I offered recompenses in the shape of holy books, images, crosses, beads, medals, &c., to those who either baptize, or purchase to rear up, any of those poor creatures, and I further offered to reimburse any expense attendant thereon. In several parishes we have established societies of male and female baptizers, where they collect a fund by degrees that they either traffic with, or purchase ground, and with the proceeds they purchase timber suited to making coffins or religious emblems, and funeral requisites, so that whenever the children of pagans die, the society provides them a solemn funeral with music, which is followed by the children of both sexes. The infidels are so delighted with the funeral pomp of their children, that whenever any of them are taken ill, they entreat the Christians to come and baptize them! There is great zeal manifested by the entire mission for this good work; but to stimulate them, I am obliged to distribute a great number of books, images, and beads. Everything of this description that you send me is thus employed; still it is not enough; I cause many beads to be made here for the same purpose. Still, we shall never baptize such numbers as in China; because the Annamites, even infidels, love their children so much; the more they have, the more pleased and proud of them they are. They never complain of being overburdened with their numbers, and it is only during a famine, when they cannot feed them, that they consent to sell them rather than see them die of hunger! On this head, the Annamite people are superior to the Chinese!"

Morals among the Mormons.

An officer, who is said to occupy a high and responsible post in the United States army, in a letter dated Carson Valley, May 24th, which is published in the Albany "State Register," gives a fearful picture of the state of morals among the Mormons of Salt Lake, their great settlement. The following extracts may suffice:

"Now that my family is out of their power," says he, "I may venture to speak of that accursed and pestiferous people. And would to God that I could make myself to be heard throughout my country, and impress upon my countrymen the truth in relation to Mormonism, vile, criminal, and treasonable as it insolently displays itself in the boasted security of a mountain-walled home! But no; no one would be believed, were he to communicate the truth concerning the Mormons. Truly were an angel from heaven to tell you of the wicked practices and the base, unprovoked crimes of this people, you would discredit the report."

"Such is the enormity of their conduct, that in a series of resolutions drawn up by a Presbyterian clergyman, and signed by the emigrants, 'the truth and the whole truth' was designedly avoided, lest it would be too shocking for belief. It is hazardous nothing in saying that never, by savage horde or lawless banditti, was there exhibited such base turpitude of heart, and such indiscriminate vindictiveness of purpose, as are to be seen in the conduct of the Mormons of the Salt Lake Valley. With them, human feeling has been debased to worse than beastly passion and instinct, and there all sympathy is consumed by or absorbed in lust, while sentiment there finds its lowest degree of degradation. There is no crime but has its full, free justification there, if perpetrated against a Gentile, as they term those who are not Mormons. No matter how good a man's character may be before he becomes a Mormon, and makes common fellowship with them, after he is fairly inducted,

he is soon made to yield the most guilty obedience to the decrees or orders of the twelve. All are thus rendered ready and prompt instruments in the perpetration of crime."

"So far as their religion is concerned, I never felt disposed to meddle with it. But it should be known that their teachings, as they term their making known their abominable practices here, are greatly at variance with the preaching of the principles of Mormonism by their missionary knaves throughout the rest of the world."

"In nothing do their teachings correspond with Christianity. They deny the omnipotence of God, but believe in a plurality of gods, as well as wives, and that old Brigham, part god now, will become a perfect and powerful god after his physical death."

Live Honestly.

If we would live honestly, we must be very careful not to run in debt, at least when we see no sure way of paying. We ought not only to pay our debts, but to pay them at the time fixed. The law of Moses made it a duty to pay every man his hire to a day, and not let the sun go down upon it. That was a good law. Pay your debts to a day. There is no better use of money than to pay debts with it.

It is a bad thing for children to get into the habit of exchanging or trading away their things. It makes them do wrong in many ways. We ought to be honest to the old and young, to the rich and to the poor, to God and to man. "Render unto God the things that are God's," said Christ. Give him all the praise, and honor, and service, which are his due.

We must take our rules of justice and honor from the Bible. It is not right for us to do a thing merely because others do it. Many men do very sinfully. If we follow them in sin, we shall be guilty before God. Nor is it enough for us to do what is honest in the sight of God alone. We must "provide things honest in the sight of all men." We must not only do right, but we must seem to do right. We must not let our good be evil spoken of. If you ever think you have made a bad bargain, stick to it though to your hurt.

I feel bound to say, that even if we show justice and honor in all we do to men, we cannot be saved, unless we have love to God and faith to Christ. He who would go to heaven by his honesty, and not by the merits of Christ, "is a thief and a robber." To try to go to heaven in any other way than by Christ, shows that we wish to rob him of the honor of saving us. If we would please God, we must give our hearts to Christ as our Saviour.

Popular Fallacies.

There is a wonderful vigor of constitution in a popular fallacy. When the world has once got hold of a lie it is astonishing how hard it is to get it out of the world. You beat it about the head till it seems to have given up the ghost; and lo! the next day it is as healthy as ever again. The best example of the vitality of a fine saying, which has the advantage of being a fallacy, is in the overhackneyed piece of nonsense attributed to Archimedes—viz: "that he could move the earth, if he had any place at a distance from it to fix a prop for his lever." This is one of the standard illusions, one of the necessary stock in trade, for all orators, poets, and newspaper writers; and persons, whenever they meet with it, take Archimedes for an extraordinary great man, and cry, "Lord, how wonderful!" Now, if Archimedes had found his place, his prop, and lever, and if he could have moved it with the swiftness of a cannon-ball, 485 miles every hour, it would have taken him just 44,963,540,000,000 years to have raised the earth one inch! And yet people will go on quoting absurdity as gospel, wondering at the wisdom of Archimedes.

THE POOR HAVE HAD ENOUGH OF IT.—While the city Marshal was engaged in destroying a quantity of liquor that had been seized, some one in the crowd inquired, "Why was not this sold for three hundred pence and given to the poor?" A voice at some distance replied, "The poor have had enough of it, let it go!"

Deal gently with those who stray. Draw back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost than a mine of gold. Think of this and be on your guard, ye who would chase to the grave an erring brother.

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This I have now done with a high degree of satisfaction, in cases both of adults and children. I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

Brunswick, Me., Feb. 3, 1847. J. C. AYER, M. D.

From an Overseer in the Hamilton Mills, Lowell.

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Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct.

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FATHER MATHEW'S DEBTS.

The N. Y. Independent has pursued and published an investigation in reference to a recent appeal of Mr. Clay and others, on behalf of Father Mathew, which has resulted in disclosures mortifying to the great statesman and his associates, and something more than mortifying to the great Teetotal apostle.

The facts are substantially as follows:—Father Mathew and his suite, in their South-western progress, visited Mr. Clay, and shared his generous hospitality. While there, some one of the party hinted to that "noble-minded, but somewhat impulsive gentleman," that the good Irishman was groaning under the burden of a debt of thirty thousand dollars! incurred by his personally forgetful zeal in the cause of Temperance, and by his benevolence to his starving countrymen in the time of famine. Mr. Clay sat down and wrote an earnest and most kind letter to a personal friend in New York, in favor of a public subscription to pay this debt before Father Mathew should return home, and sundry of the most eminent of Mr. Clay's personal friends in New York city—whether or not, in the recollection that the large Irish population of the United States will cast a great number of votes for somebody as the next President—it is unnecessary to inquire—published the letter with the personal endorsement. This appeal, though hasty, was unquestionably genuine; and while it does not particularly honor the sagacity of those who lent to it the weight of their personal influence, it does great credit to their kindness of heart.

It being, however, an historical fact, that a debt of about the same amount was paid by a British and Irish subscription, on the 14th of March, 1845, to the end that Father Mathew might visit America without embarrassment, and it being impossible to conjecture how the sale—since that time—of some hundreds of thousands of medals, at twenty-five cents a-piece, could have impoverished the good man to the extent named, an inquiry was set on foot, which brought to light the evidence in the shape of a printed acknowledgment, over the signature of Father Mathew himself, that on the 12th of January, 1850, he was entirely free from debt! It is as follows, from a letter published in the Boston Pilot, Jan. 26th, 1850:

"Charleston, S. C., Jan. 12, 1850.

"MY DEAR MR. DONAHOE: * * * I now return my grateful thanks to all who have co-operated with my warm-hearted friends in their anxious desire to complete the Mathew Liberating Fund, and thus render me free and independent. * * * With leave of the generous subscribers, I now intend to appropriate the sums already contributed, to the completion of my splendid church in Cork. * * * I feel confident that my other friends will not object to have their contributions directed to so holy and so meritorious a purpose as the finishing the church of the Most Holy at Cork. * * * The names of subscribers to the Liberating Fund, shall be inscribed in letters of gold, on tablets, to be put in the new church. Having now extricated myself, I now, for the first time, find myself PERFECTLY FREE! With kindness and remembrance to Mrs. Donahoe and your dear children, I am, my dear friend, your most devoted and affectionate,

THEOBALD MATHEW.

"To P. DONAHOE, Esq." Here is the proof, over Father Mathew's own signature, that the debt concerning which Mr. Clay's letter was written, and this late appeal made to American benevolence—was paid to the last farthing, more than a year ago, and that a surplus remained which he proposed to appropriate to his "splendid church in Cork."

What shall be said, then, and what shall be thought of this new pecuniary movement of this apostle of his Holiness? What shall be thought of the honesty, to say nothing of the magnanimity of allowing Mr. Clay and his friends to be duped into this public demonstration for the payment of debts which this priest knew did not exist? Must we set this down as another instance of the Jesuitism which makes the end to sanctify the means—and which to get money for the "church of the Most Holy at Cork," thinks it no robbery to swindle Americans under pretence of paying fictitious debts? We concur entirely with our friends of *The Independent*, when they say, "we deplore an exposure that shakes our confidence in humanity."—*Congregationalist*.

On our return from the West, we immediately went to Newburyport, to attend the Ministerial Conference, which commenced on the 28th ult. A goodly number of pastors and evangelists were present. A deep interest was manifested for the stability and furtherance of the cause, and the suggestions of the brethren will, we doubt not, result in good. Another meeting will soon be held in Worcester. The meetings for worship were well attended, and the preaching was well calculated to do good.

The church in Newburyport is in a good state. Bro. Pearson's labors have been greatly blessed. He has received calls to go to other fields, but is not yet decided as to what he will do.

On Sunday last, we had the pleasure of preaching to the Advent church in Providence. Notwithstanding the weather was stormy, we had, as usual, a cordial reception and a good hearing. The church in P. is in a flourishing state; the trials of this time do not affect it, save to do it good.

We visited Lowell and Salem on Wednesday and Thursday evenings last, and had a good hearing. Bro. A. Sherwin is doing well in Lowell, and Bro. Osler is prospering in Salem. Providence permitting, we shall preach in Worcester next Sabbath.

DESTRUCTION OF A SHIP BY A WHALE.—The following remarkable case of the prodigious powers of a whale, is related by a gentleman who arrived in Boston yesterday from New York, where he was in company with Capt. Deblois, the master of the unlucky ship, who arrived in that city Saturday afternoon in the steamer Cherokee. Capt. Deblois, of the whaler ship Ann Alexander, of New Bedford, stated that on the 20th of Aug. last, while in pursuit of whales, two of his boats that were out in pursuit were attacked by a large sperm whale, and completely demolished. The captain promptly ordered out a third boat, and proceeded to the assistance of the men, who were thrown into the sea by the destruction of their boats. He succeeded in rescuing all of them, and reached his ship in safety. But the whale, becoming more frantic with rage, immediately directed his course for the ship, and struck her abreast of her foremast, injuring her so badly that she instantly filled. All hands

took to the boats on the 22d, and were subsequently picked up by the ship Nantucket, Capt. Gibbs, of Nantucket, and arrived at Payta Sept. 15, whence the captain took passage for New York, on his way home. This is certainly an extraordinary instance of the fearful capabilities of the whale, and we believe the like has occurred but once before, which happened in the case of a Nantucket ship many years ago.—*Journal*.

Statistics of Population.

EUROPEAN STATES.

Great Britain and Ireland, 27,500,000. Spain, 13,000,000. Austria, 36,000,000. Russia, 70,000,000. Holland, 3,500,000. Prussia, 17,000,000. France, 36,000,000. Belgium, 5,000,000. Portugal, 3,500,000. Papal States, 3,200,000. Sardinia, 4,250,000. Naples, 8,500,000. Bavaria, 5,000,000. Denmark, 2,750,000. Saxony, 2,000,000. Turkey, 12,500,000. Hamburg, 170,000. Baden, 1,500,000. Hanover, 2,000,000. Wurtemberg, 2,000,000. Greece, 1,000,000. Mecklenburg, 540,000. Tuscany, 1,700,000. Frankfurt, 65,000. Brunswick, 300,000. Duchy of Hesse, 900,000. Electoral Hesse, 800,000. Lubeck, 50,000. Saxe Weimer, 75,000. Schleswick, &c., 650,000. Anhalt, (including the three divisions), 150,000. Bremen, 80,000. Saxe Cobourg, 160,000. Saxe Meiningen, 260,000. Nassau, 425,000. Parma, 500,000. Anhalt, 50,000. Saxe Altenburg, 150,000. Norway, 1,200,000. Oldenburg, 80,000. Hesse Homburg, 25 do. Schwarzburg, 60 do. Sweden, 3,500,000. Modena, 525 thousand. Lippe Detmold, 110 do. Reuss, 130 do. Waldeck, 60 do. Switzerland, two million five hundred thousand. San Marino, eight thousand.

The following is the title-page to a sermon preached before the Ancient and Honorable Artillery Company in 1691, by the celebrated COTTON MATHER. We publish it both on account of the antiquated specimen of printing it presents, and the subjects it specifies.

Things to be Look'd for.

DISCOURSES
On the Glorious CHARACTERS,
With Conjectures on the Speedy
APPROACHES of that STATE,
Which is
Reserved for the Church of GOD in the
LATTER DAYS.
Together with an Inculcation of Several
DUTIES, which the Undoubted Char-
acters and Approaches of that State,
Invite us unto:
Delivered unto the ARTILLERY
COMPANY of the Massachusetts
Colony: New England; at their
ELECTION
Of Officers, for the YEAR 1691.

By COTTON MATHER.

Luke 12. 56.
How is it, that ye do not discern
this Time?

CAMBRIDGE:

Printed by Samuel Green, & Barth. Green, for
Nicholas Balthup, at Gutteridge's Coffee-
House, in Bolton, 1691.

Rub or Rust.

BY EZEKIEL ELLIOT.

Idler, why lie down to die?
Better rub than rust.
Hark! the lark sings in the sky—
"Die when die thou must!"
Day is waking, leaves are shaking,
Better rub than rust.
In the grave there's sleep enough—
Better rub than rust.
Death perhaps is hunger-proof,
Die when die thou must!
Men are moving, breezes blowing,
Better rub than rust.
He who will not work, shall want;
Naught for naught is just—
Won't do, must do, when he can't—
Better rub than rust.
Bees are flying, sloth is dying,
Better rub than rust.

Rules to be Observed in an Editor's Sanctum.—1. Come in at all times—what business has he to be private?

2. Take his papers with perfect freedom—what use can he have for them?

3. If you bring in a long communication, just "to fill up his paper," insist on reading and discussing it. Why shouldn't he be glad to spend an hour in listening?

4. If you see his exchanges piled up in an orderly manner on his table, seize and scatter them. What business has he to be particular?

5. If you find his chair vacant at any time, sit in it. Why should he wish to keep his stationery and scissoring from his visitors?

DEPOT OF ADVENT PUBLICATIONS.—A depot of Advent publications is now open in Rochester, N. Y., where Adventists and others can be supplied, by letter, or on personal application to Mr. Wm. Busby, the agent, No. 215 Exchange-street.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be too crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous sentences, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private." 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wisest of our correspondents.

THE EMBARRASMENTS OF THIS OFFICE.—Those indebted to this office will remember that we commenced the year with a debt of \$2000 upon us, in addition to our expenses of \$100 per week, an expensive law-suit to defend, and the untiring efforts of our enemies to cripple our circulation and receipts. Under these circumstances, it will require the prompt payment of dues to the office to hold our own—to say nothing of the debt we owe, only a small portion of which we have thus far been able to pay. Will not those indebted respond to the amount of their dues, and not further embarrass us by inattention to this reasonable request? We also wish to publish several valuable works, which our embarrassments have caused us to suspend.

ROCHESTER, N. Y.—Advent lecturers who may visit or pass through Rochester, will find entertainment, or direction, by calling on Bro. J. T. Orton, Union-street, near Monroe, or on Bro. Wm. Busby, No. 215 Exchange-street. The Adventists in that city stand fast in the faith, and will appreciate the labors of faithful and true-hearted brethren of like precious faith.

CHAMPLAIN.—Elder Gates, who has been laboring in C. for several weeks past, informs us that the cause has received a new impulse from the tent-meeting recently held there. Bro. G. has also been blessed in his labors there. Some have been converted, and some baptized. He intends to return and labor in that field for a time. May the blessing of God attend him.

The article on p. 306, headed "Concerning the Conflagration," is made up by extracts from the writings of THOMAS BURNET, an eminent divine and philosopher, who wrote about two hundred years ago.

NOTICE.—If any error has occurred in the business of the paper, or books, with our patrons at our tent-meetings the last season, they will inform us, and it will be corrected.

BUSINESS NOTES.

L. Armstrong—Bro. Reed has paid to No. 542, leaving only a balance of 16 cents due.

H. Robbins—Sent you books to Buffalo the 31st.

The person who sent us money to have the Herald sent to Manchester, N. Y., wrote the name Mary Hare, to which name the paper has been regularly sent. It is now changed to Mary Hayes.

W. Mason—The note you sent by express cost us 12½ cts. —the same by mail would have cost you only three!

F. Cogswell—All right—suit yourself.

A. A. Glenn—We have been compelled to delay sending the Testament till now, in consequence of not having them in gilt binding. We hope this explanation will be satisfactory.

G. H. Child—\$1 was credited Bro. P. Your money received in letter.

W. Tracy—Received and credited.

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Nov. number, being No. 7 of Vol. 3, is now out. The following are its contents:

To a Child Returning Good for Evil. Curiosity of Children. Walking with God. I see a Light—I'm almost Home. Wise Sayings. Choice of Companions. A Secret for being Happy.	Too Busy. A Little Girl and her Father. A Billion. The Secret. The Child and the Bird. Politeness and Friendship. Scripture Questions. The Perfect Rule. Puzzles, &c. &c.
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FOR THE DEFENCE.

Previous donations	38 00
A. Coburn	2 00
O. D. Eastman	1 00
C. M. Ford	25

TO SEND HERALD TO POOR.

D. Prescott	1 00
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APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. F. H. Berick will commence a course of lectures in "Dearly Hall," Augusta, Me., Friday evening, Nov. 21st, to continue every evening until the Tuesday or Wednesday following. He will also hold a conference in South China, commencing Friday evening, Nov. 28th, to continue over the Sabbath. The appointments for Bro. Burnham and Berick for December will appear in due time.

I. C. WELLSOME.
Bro. N. Billings will preach in Lynn Sabbath, Nov. 9; Marlboro, Sabbath, 16th; Clinton, 16th; Fitchburg, 19th; Westminster, 20th; Athol, 21st; Northfield, 24th; Falmouth, 24th; Vernon, Vt., 25th; Claremont, N. H., 26th and 27th—each, except Sundays, at 7 P. M.

Bro. W. Burnham will preach in Dover, N. H. (where Bro. Hays may appoint), Sunday, Nov. 16th.

Bro. D. Rosworth will preach in Bristol, Vt., Sunday, Nov. 9th; Mount Holly, Sunday, 23d.

Bro. J. Cummings will preach at Fairfield, Vt., Nov. 10th, and stop two or three days; Bristol, Sabbath, 16th.

Bro. J. M. Orrock will attend a conference at North Danville, commencing Friday, Dec. 5th.

Bro. Edwin Burnham will preach in Hartford, Ct., Sunday, Nov. 9th.

Bro. A. Merrill will preach at Montgomery, Vt., Sunday, Nov. 9.

Bro. Levi Dudley will preach at Woodstock Station, Nov. 9th.

There will be a conference on Meredith Neck, commencing Dec. 4th, to continue over the Sabbath. Bro. T. M. Preble will be present. We should be glad to have Bro. Himes attend. (For the brethren.)

Bro. T. M. Preble and J. Cummings will attend a conference in the Christian meeting-house (over the Town-house) in Boscawon, N. H., to commence Nov. 19th, 1 P. M., and continue over Sunday.

There will be a conference in the Allenstown meeting-house, to commence Nov. 9th, and continue as long as may be thought best.

M. L. BENTLEY.

Receipts from Oct. 28th to Nov. 4th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

J. Hettington, 534; Caty Tucker, 570; G. W. Barnes, 560; C. Barnes, 560; H. Coolidge, 560; R. Swan, 573; J. Capin, 573; S. P. Dean, 573; J. G. White, (at L. P.), 560—still goes to M. T. Reed, 562; M. Hemmingsway, 560; D. Hull, 560; P. Howard, (and C. H.), 534; J. Spencer, 560; T. Griswold, 524; J. Carl, 533; S. E. Shirley, 543; D. P. Branch, 482—\$2.77 due Jan. 1st, '52; Deacon S. Highton, 572; E. Carpenter, 560; E. Rowell, 560; D. Prescott, 560; A. Fellows, 560; G. Russell, 566; J. Hubbard, 534; A. Parmelee, 560; C. Marshall (and 35), 560; Dr. W. C. Staples, 566; J. Morrill, 560; S. N. Langley, 572—each \$1.
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ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII. BOSTON, SATURDAY, NOVEMBER 13, 1851. NO. 14. WHOLE NO. 548.

THE ADVENT HERALD
IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
(Near the Revere House.)
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$1 for six copies. \$10 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 21 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12½ at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, is, sterling will pay for six months, or 12s. per year, including the American postage.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



ENDURANCE.

'Tis bitter to endure the wrong
Which evil hands and tongues commit;
The bold encroachments of the strong;
The shafts of calumny and wit;
The scornful bearing of the proud,
The sneer and laughter of the crowd.

And harder still it is to bear
The censures of the good and wise,
Who, ignorant of what you are,
Or blinded by the slanderer's lies,
Look coldly on, or pass you by
In silence, with averted eye.

But when the friends in whom you trust
Were steadfast as the mountain rock,
Fly, and are scattered like the dust,
Before misfortune's whirlwind shock,
Nor love remains to cheer your fall—
This is more terrible than all.

But even this and these—aye more,
Can be endured and hope survive;
The noble spirit still may soar,
Although the body fails to thrive;
Disease and want may wear the frame—
Thank God! the soul is still the same.

Hold up your head, then, man of grief,
Nor longer to the tempest bend;
For soon or late must come relief,
The coldest, darkest night must end;
Hope in the true heart never dies,
Trust on, the day-star yet shall rise.

Conscious of purity and worth,
You must with calm assurance wait
The tardy recompense of earth,
And e'en should justice come too late
To soothe the spirit's homeward flight,
Still heaven at last the wrong shall right.

The Pope, the Man of Sin, AND Rome, the Babylon of the Apocalypse.

Two Lectures, delivered on Tuesday, May 27th, and Thursday,
May 29th, 1851, in Exeter Hall, London.

BY REV. J. CUMMING, D.D.

LECTURE II.

(Continued from our last.)

My next question is, Was this interpretation that I am endeavoring to establish accepted by ancient writers? Suppose it were not, it would be no disproof. Were all the Fathers to say that the Virgin Mary was the queen of heaven, and were a single Scripture reader to assert that she was a sinner saved by grace, that Scripture reader would be right, and all the Fathers would be wrong. The concurrent testimony of all the Fathers of Christendom does not weigh one feather against the testimony of a single apostle. But after all is said of patristic authority we are the true fathers. What are called the Fathers were but the beardless and the unschooled boys of the church of Christ. We have the same Bible that they had; we are just, as near, for all practical purposes, to the apostle's days, as was Chrysostom or Jerome, who lived four centuries after them; we have the same Holy Spirit to lead us into all truth; and we have all the advantages of criticism, historical research, the excavations of Nineveh, memorials from the Pyramids, and ten thousand elements of just Biblical investigation which place us in a more favorable position in 1851 for the interpretation of the Scriptures, than the Fathers were in the fourth and fifth centuries of the Christian era. But I am dealing with Roman Catholics. They are under a solemn vow not to interpret the Scriptures otherwise

than according to the unanimous consent of the Fathers. Let me state that I suspect they will find a very unanimous consent that Rome was Babylon; nay, I will produce from their own most illustrious divines irresistible proof that Rome, by the mouths of her cardinals, saints, and doctors, was held to be the Babylon of the Apocalypse. Perhaps you ask, Why did not the apostle say he meant Rome at once? The reason is obvious: if he had said so, a whole torrent of proscriptive and sanguinary persecution would have rushed upon the heads of the poor, persecuted, and scattered Christians; he therefore gave as much light as would enable us to-day to know the application, and he involved it in as much mystery as would shield the early church from the proscriptions and persecutions of her adversaries. If prophecy were so plain that there could be no possibility of misapprehension, all responsibility would be taken away; if it were so dark that we could not interpret it, it would be no longer "a light in a dark place;" it has darkness enough to make man responsible, and call upon him to inquire, and it is light to lead him who reads and prays to a clear and solid understanding. Chrysostom has the following:

"What, then, is that which restrains from Antichrist being revealed? Some say it is the grace of the Holy Spirit, but others believe it to be the Roman Empire."—p. 612, vol. 11. Paris, 1838.

Papias a scholar of St. John, quoted by Eusebius, [ii. 15.] says, "Babylon, from which Peter dates his first epistle, was Rome." I recollect, in a discussion at which you, Sir, presided, my opponent said, "There is no doubt Peter was at Rome, for he dates his epistle there." I asked him to open his Bible and read me the date.—He did so, and read, "The church which is at Babylon saluteth you." I said, "Then you accept Babylon as the name of your church?" "Certainly I do," he replied. "Very well," I said, "you shall have the picture of it in the 17th and 18th chapters of the Apocalypse;" to which he listened patiently, but not very much pleased. Another writer, Irenæus (so called from *eirenee*, "peace,") says: "Because the Latins and the Romans are they who now reign, the woman which thou sawest is that great city which reigneth over the kings of the earth."—B. v., c. 30, p. 448, Grabb. Tertullian says, "Names are used by us as signs. Samaria is the sign of idolatry; Egypt, of maledictions; and in the writings of St. John, Babylon is a figure of the Roman city." Jerome says: "When I dwelt in Babylon, and dwelt within the walls of the scarlet adulteress, and had the freedom of Rome." That is a Father, my Roman Catholic friends will recollect, after whose unanimous interpretation they must interpret the Scriptures; and I am sure you will say that if Dr. Cumming has said hard things about your church, St. Jerome, your favorite Father, has said much harder and severer things. Again he says: "The Roman city is specially called Babylon."—Hieron. in Esai, c. 24, vol. 3, p. 209, Paris, 1706. Augustine says, "*Alteram in occidentem Babyloniam*," "The other Babylon in the west."—De civitat. Dei, 16, c. 17, and 18, c. 2, 22, 27, p. 687, vol. 7. Paris, 1838. Again: "*Et ipsa Roma quasi secunda Babylonia est*," (ibid. p. 775,) "Rome is a second Babylon."

I have shewn you, then, from heathen writers, that "the city which reigneth," and which is throned upon seven hills, is Rome; and I have shewn you the same from patristic writers. I now come down further in the history of the church. In proportion as the great apostasy became more developed, and the points of identity between Rome and her corruption and Babylon of old became more apparent, of course Roman Catholics who saw it were cautious in expressing themselves; but still there never was wanting a witness in the darkest ages to testify against Rome as Babylon, and her corruptions as deadly and soul-destroying superstitions. I will now appeal to writers whose value Roman Catholics will at once admit. The Rhemists (those Romish writers who wrote notes on the New Testament) said that the Babylon of the

Apocalypse was Rome. Bellarmine, the ablest and the subtlest Cardinal who ever presented himself as a champion of the Church of Rome, says: "John in the Apocalypse calls Rome Babylon, for no other city besides Rome reigned in his age over the kings of the earth, and it is well known that Rome was seated on seven hills," than which I know not a more candid admission. Baronius, the celebrated Roman Catholic historian, says: "It is confessed that Rome was signified in the Apocalypse by the name of Babylon."—Anno. 45, n. 18. And Bossuet, the Eagle of Meaux says: "*C'est un tradition de tous les peres que le Babylon de l'Apocalypse, c'est l'ancienne Rome*," "It is a tradition of all the Fathers that the Babylon of the Apocalypse is ancient Rome." You ask, "How then, do they escape the consequence?" I answer, they allege, that it is Pagan and not Christian Rome—or what we call Anti-Christian Rome. But one very remarkable personage (quoted by Dr. Wordsworth), Olivi a Franciscan monk of the 13th century, says, in his *Postils* on the Apocalypse:

"By this seat of the beast is designated a carnal clergyman reigning in this fifth age, and presiding over the whole church; whence indeed, I have thought that the mystical and peculiar Antichrist will be a false Pope, the head of the false prophets." The woman here stands for the Roman nation and Empire alike in its former state of Paganism and its subsequent profession of Christianity," &c.

If the sentiment of Bellarmine, and Bossuet, and Baronius, be a correct one, that the Babylon of the Apocalypse is Pagan, and not subsequently Antichristian Rome, then the following strange result ensues—that in a prophetic history of the church of Christ, giving its rise, its progress, and its final triumph, the Church of Rome is not once mentioned. It would seem strange that so important a corporation as the Church of Rome, presided over by an infallible Pontiff, should not be alluded to—with all its peculiar and distinctive dogmas. It seems also strange, if Pagan Rome be alluded to, that the history of the future Church should terminate about 400 years after the Apocalypse was written, and that for 1400 years more it not only exists, but nothing is said about its existence at all. It seems still more strange, that on the fall of Pagan Rome it should be alleged that this dispensation was positively to close while it still remains; and equally strange that there should be such warning against the worship of Jupiter and Juno, and the gross idolatry of the Pagan gods, and no warning against the more seductive idolatry of the Church of Rome. But suppose, now, that a system was to arise, Christian in name, but doing violence to the truths of Christianity—a system of specious and portentous pretensions, fitted to captivate the senses, covering her cruelty with pious names, perverting the gospel, and persecuting the faithful, it would seem strange, if this system be Romanism, as we can prove it to be, that there should be no allusion to it whatever from the commencement of the Apocalypse to its close. Then if the woman be heathen Rome, and not Antichristian Rome, where were the ten kingdoms prior to the fall of the Roman Empire. Daniel shews that ten kingdoms were to evolve from the wreck of Rome. If the woman be Papal Rome, we have the ten kingdoms, and we have these, as they are stated to be in prophecy, the allies of the beast, shining in its lustre:—Bavaria, Austria, Savoy, France, Spain, Portugal, Naples, Rome; or as they have been otherwise stated:—Italy, Germany, France, Switzerland, Hungary, Belgium, Spain, Portugal, Britain. These, it is said, in the Apocalypse, were to give their power to the beast, which could not be Pagan Rome, as no ten kingdoms then existed. If, then, the allusion be to Pagan Rome, the prediction is fulfilled; if not, it is contradicted in fact. But let us notice the records of the destruction of Babylon, and we shall see the consequence of any other interpretation. What was to take place on the destruction of the city?

It is said that Babylon "is fallen, and is become the habitation of devils, and the hold of

every foul spirit, and a cage of every unclean bird." Now, Bellarmine, Bossuet, and Bellarmine assert that this Babylon was Pagan Rome. Then all admit what history attests, that Pagan Rome is fallen. Well, what was to succeed its fall? The place of it was to become "the hold of every foul spirit, and a cage of every unclean bird." If, therefore, as Roman Catholics assert, Pagan Rome is referred to by Babylon, they must admit that this church which has succeeded is the hold of every foul spirit and unclean beast and bird; but if, on the other hand, Babylon be Roman Catholic Rome, they must admit that she is the "mystery of iniquity," "Babylon the great," "the mother of abominations." Take either horn of the dilemma. If it be Pagan Rome the Roman Catholic chooses to be impaled on, let him stand by it, and admit that his church is the hold of every unclean bird and beast; but if it be Christian Rome, as he calls it, let him admit that she is Mystery, Babylon the great, the mother of the abominations of the earth. Again it alleged that Babylon was to be "utterly burned with fire;" and the smoke of her burning was to ascend to heaven for ever and ever. But Pagan Rome was not utterly burned with fire; the smoke of her torment and her ruin does not ascend to heaven at the present moment. Instead of all her jewels and all her splendor being covered with smoke, and calcined in the flames that consumed her, we have Roman pontiffs and cardinals still clad in gorgeous robes; we have processions, cavalcades, embroideries on her altars, jewels on her mitres, and incense, not smoke, ascending from her censers; we have no evidence that she has been utterly burned with fire, but there is the strongest evidence that that doom awaits her—that Babylon, the mystery of iniquity, the great apostasy, is exposed to this terrible prediction.

But we have other positive proof, of a moral kind, that Babylon is the Roman Catholic Church. Christ describes his relationship to a people by the beautiful imagery of marriage. "I have espoused you as a chaste virgin to Christ." "Husbands love your wives, as Christ loves the church." And in the Apocalypse, I need not tell you, reference is made to the true church as the bride getting ready to meet the bridegroom. Now, a harlot church is one that has been unfaithful, that has fallen from her vows, and forgotten and trodden under foot the very first and purest allegiance that she owed. Bossuet's objection—and the Roman Catholics have labored most powerfully to escape the charge that I am attempting to substantiate—is, that such a church ought to be called an adulteress, and not a harlot. But it is not what she ought to be called, but what God actually calls her. Are we warranted by other passages of Scripture using this figure to denote a fallen and idolatrous church? I answer, we are. In Isaiah 1:21 we read: "How is the faithful city [that is, Jerusalem] become a harlot,"—the very word used in the Apocalypse. Hosea 4: 15—"Though thou, Israel, play the harlot." So in Ezekiel 16:16, Jeremiah 2:20, and Micah 1:7. Bossuet contends again that a faithless church ought to be called Samaria, which is a part and parcel of the holy territory, and not Babylon, which is utterly a heathen land. He reasons in some such a manner as the Puseyites do, they say that they are the church, and they call the Scotch Church Samaria, and speak of it as almost but not altogether within the sunshine of the true church; but the poor dissenters they hand over, according to their beautiful and charitable theology, to the "uncovenanted mercies of God." Bossuet argues that a false church ought to be called Samaria, and that it is inconsistent with the use of figures to call her by the name of a heathen country such as Babylon. I answer, that in Ezekiel 16:48, Jerusalem is called "the sister of Sodom." Isaiah addresses the ancient church by heathen names when he calls them "rulers of Sodom" and "people of Gomorrah."—1:10. In the address of the seven churches, a false teacher is called by the heathen name Jezebel; and this great heathen city is called in the Apocalypse

"spiritually Sodom and Egypt, where our Lord was crucified." Vitringa, commenting on this, says:

"Rome is called Babylon for her idolatry; Egypt, for her tyranny towards the people of God; Sodom, for the corruption of her morals; and, spiritually, Jerusalem, because it may be said that the Lord, mystically, was crucified there."

I, therefore, conceive that the arguments of Baronius, Bossuet, and Bellarmine, are completely disposed of.—(To be continued.)

Concerning the Conflagration.

BY THOMAS BURNET.

(Concluded from our last.)

When God had declared that he would come down in the sight of the people, the text says, "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. And the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." If we look upon this mount as an epitome of the earth, this appearance gives us an imperfect resemblance of that which is to come. Here are the several parts, or main strokes of it; first, the heavens and the earth in smoke and fire; then the appearance of a divine glory, and the sound of a trumpet in the presence of angels. But as the second coming of our Saviour is a triumph over his enemies, and an entrance into his kingdom, and is acted upon the theatre of the whole earth; so we are to suppose, in proportion, all the parts and circumstances of it, more great and magnificent.

When, therefore, this mighty God returns again to that earth, where he had once been ill treated, not mount Sinai only, but all the mountains of the earth, and all the inhabitants of the world, will tremble at his presence. At the first opening of the heavens, the brightness of his person will scatter the dark clouds, and shoot streams of light throughout all the air. But that first appearance, being far from the earth, will seem to be only a great mass of light, without any distinct form; till, by nearer approaches, this bright body shews itself to be an army of angels, with this King of kings for their leader. Then you may imagine how guilty mankind will tremble and be astonished; and while they are gazing at this heavenly host, the voice of the archangel is heard, the shrill sound of the trumpet reaches their ears, and this gives the general alarm to all the world: *For he cometh, for he cometh, they cry, to judge the earth.* The crucified God is returned in glory, to take vengeance upon his enemies; not only upon those that pierced his sacred body with nails, and with a spear, at Jerusalem; but those also that pierce him every day by their profaneness, and hard speeches, concerning his person, and his religion. Now they see that God, whom they have mocked, or blasphemed, laughed at his meanness, or at his vain threats; they see him, and are confounded with shame and fear; and, in the bitterness of their anguish and despair, call for the mountains to fall upon them.—Isa. 2:19. "Fly into the clefts of the rocks, and into the caves of the earth, for fear of the Lord, (Rev. 6:16, 17,) and the glory of his majesty, when he ariseth to shake terribly the earth."

And it is not possible for us to express, or conceive, the dread and majesty of this appearance; so neither can we, on the other hand, express the passions and consternation of the people that behold it. These things exceed the measures of human affairs, and of human thoughts; we have neither words, nor comparisons, to make them known by. The greatest pomp and magnificence of the emperors of the east, in their armies, in their triumphs, in their inaugurations, is but like the sport and entertainment of children, if compared with this solemnity. When God condescends to an external glory, with a visible train and equipage; when, from all the provinces of his vast and boundless empire, he summons his nobles, as I may so say, the several orders of angels, and archangels, to attend his person; though we cannot tell the form or manner of this appearance, we know there is nothing in our experience, or in the whole history of this world, that can be a just representation of the least part of it. No armies so numerous as the host of heaven; and in the midst of those bright legions, in a flaming chariot, will sit the Son of man, when he comes to be glorified in his saints, and triumph over his enemies; and instead of the wild noises of the rabble, which makes a great part of our worldly state, this blessed company will breathe their Hallelujahs into the open air, and repeated acclamations of "salvation to God, which sits upon the throne, and to the lamb, (Apoc. 7:10.) Now is come salvation and strength, and the kingdom of our God, and the power of his Christ."—(Apoc. 12:10.)

As an illustration Mr. BENNETT gives the fol-

lowing extract from DION CASSIUS, one of the best Roman historians, who gives an account of the eruption of mount Vesuvius in the time of TITUS VESPASIAN:

"As a prelude to this tragedy, he says, there were strange sights in the air, and after that followed an extraordinary drought:

"Then the earth begun to tremble and quake; and the concussions were so great, that the ground seemed to rise and boil up in some places, and in others the tops of the mountains sank in, or tumbled down: at the same time were great noises and sounds heard; some were subterraneous, like thunder within the earth; others above ground, like groans or bellowings. The sea roared, the heavens rattled with a fearful noise, and then came a sudden and mighty crack, as if the frame of nature had broke, or all the mountains of the earth had fallen down at once. Vesuvius burst, and threw out of its womb, first, huge stones, then a vast quantity of fire and smoke, so as the air was all darkened, and the sun was hid, as if he had been under a great eclipse. The day was turned into night, and light into darkness; and the frightened people thought the giants were making war against heaven, and fancied they saw the shapes and images of giants in the smoke, and heard the sound of their trumpets: others thought, the world was returning to its first chaos, or going to be all consumed with fire. In this general confusion and consternation, they knew not where to be safe; some run out of the fields into the houses, others out of the houses into the fields; those that were at sea hastened to land, and those that were at land endeavored to get to sea; still thinking every place safer than that where they were. Besides grosser lumps of matter, there was thrown out of the mountain such a prodigious quantity of ashes, as covered the land and sea, and filled the air, so as besides other damages, the birds, beasts, and fishes, with men, women, and children were destroyed, within such a compass; and two entire cities, Herculaneum and Pompeii, were overwhelmed with a shower of ashes, as the people were sitting in the theatre. Nay, these ashes were carried by the winds over the Mediterranean into Africa, and into Egypt and Syria; and at Rome they choked the air on a sudden, so as to hide the face of the sun. Whereupon the people not knowing the cause, as not having yet got the news from Campania, of the eruption of Vesuvius, could not imagine what the reason should be; but thought the heavens and the earth were coming together, the sun coming down, and the earth going to take its place above."

I know it is the opinion of some, that this world will be annihilated, or reduced to nothing at the conflagration. But whence do they learn this? from Scripture, or reason, or their own imagination? What instance or example can they give us of this they call *annihilation*? or what place of Scripture can they produce, that says, the world, in the last fire, shall be reduced to nothing? If they have neither instance nor proof of what they affirm, it is an empty imagination of their own, neither agreeable to philosophy, nor divinity:

The prophets, both of the Old and New Testament, have left us their predictions concerning *new heavens and a new earth*. So says the prophet Isaiah (chap. 65:17): "Behold I create new heavens and a new earth; and the former shall not be remembered, or come into mind;" as not worthy our thoughts, in comparison of those that will arise when these pass away. So the prophet St. John in his *Apocalypse*, when he was come to the end of this world, says, "and I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea."—Apoc. 21:1. And in the 5th verse, he that sat upon the throne says, *Behold I make all things new*: which, considered with the antecedents and consequents, cannot be otherwise understood than of a new world.

But some men make evasions here, as to the words of the prophets, and say they are to be understood in a figurate and allegorical sense; and to be applied to the times of the gospel, either at first or towards the latter end of the world; so as this *new heaven and new earth* signify only a great change in the moral world.—But how can that be, seeing St. John places them after the end of the world? and the prophet Isaiah connects such things with his new heavens and new earth, as are not compatible to the present state of nature.—Isa. 65th. However, to avoid all shuffling and tergiversation in this point, let us appeal to St. Peter, who uses a plain literal style, and discourses downright concerning the natural world. In his 2d Epist. and 3d chap., when he had foretold and explained the future conflagration, he adds, but we expect "*new heavens and a new earth, according to his promises.*" These promises were made by the prophets; and this gives us full authority to interpret their *new heavens and new earth* to be after the conflagration. St. Peter, when he had described the dissolution of the world in the last

fire, in full and emphatical terms, as "the passing away of the heavens with a noise; the melting of the elements, and burning up all the works of the earth; he subjoins, "nevertheless (notwithstanding this total dissolution of the present world,) we, according to his promises, look for new heavens and a new earth, wherein dwelleth righteousness." As if the apostle should have said, notwithstanding this strange and violent dissolution of the present heavens and earth, which I have described to you, we do not at all distrust God's promises, concerning new heavens and a new earth, that are to succeed these, and to be the seat of the righteous.

Here is no room for allegories, or allegorical expositions, unless you will make the conflagration of the world an allegory: for, as heavens and earth were destroyed, so heavens and earth are restored; and if, in the first place, you understand the natural material world, you must also understand it in the second place; they are both allegories, or neither. But to make the conflagration an allegory, is not only to contradict St. Peter, but all antiquity, sacred or profane. And I desire no more assurance that we shall have new heavens and a new earth, in a literal sense, than we have that the present heavens and earth shall be destroyed in a literal sense, and by material fire: let it therefore rest upon that issue, as to this first evidence and argument from Scripture.

Some will fancy, it may be, that we shall have new heavens and earth, and yet that these shall be annihilated: they would have these first reduced to nothing, and then others created, spick and span new, out of nothing. But why so, pray, what is the humor of that? Lest omnipotency should want employment, you would have it do, and undo, and do again; as if new-made matter, like new clothes, or new furniture, had a better gloss, and was more creditable. Matter never wears; as fine gold, melt it down never so often, it loses nothing of its quantity: the substance of the world is the same, burnt or unburnt, and is of the same value and virtue, new or old; and we must not multiply the actions of omnipotency without necessity. God does not make, or unmake things, to try experiments: he knows before-hand the utmost capacities of every thing, and does no vain or superfluous work. Such imaginations as these proceed only from want of true philosophy, or the true knowledge of the nature of God and of his works, which should always be carefully attended to in such speculations as concern the natural world. But to proceed in our subject.

If we would consult Scripture again, we shall find that that makes mention of a *restitution and reviviscency* of all things, at the end of the world, or at the coming of our Saviour. St. Peter, whose doctrine we have hitherto followed, in his sermon to the Jews, after our Saviour's ascension, tells them that he will come again, and that there will be then a *restitution of all things*, such as was promised by the prophets. "The heavens (says he) must receive him until the time of restitution of all things; which God hath spoken by the mouth of his holy prophets, since the world began."—Acts 3:21. If we compare this passage of St. Peter's with that which we alleged before, out of his second epistle, it can scarce be doubted but that he refers to the same promises in both places; and what he there calls a *new heaven, and a new earth*, he calls here a *restitution of all things*: for the heavens and the earth comprehend all, and both these are but different phrases for the renovation of the world. This gives us also light how to understand what our Saviour calls the *regeneration or reviviscency*, when he shall sit upon his throne of glory, and will reward his followers an hundred-fold, for all their losses in this world, besides everlasting life, as the crown of all.—Matt. 19:28, 29. I know, in our English translation, we separate the *regeneration* from *sitting upon his throne*, but without any warrant from the original. And seeing our Saviour speaks here of bodily goods, and seems to distinguish them from *everlasting life*, which is to be the final reward of his followers; this *regeneration* seems to belong to his second coming, when the world shall be renewed or regenerated, and the righteous shall possess the earth.

Other places of Scripture, that foretel the fate of this material world, represent it always as a *change*, not as an *annihilation*. St. Paul says, "The figure of this world passes away." 1 Cor. 7:31. The form, fashion, and disposition of its parts, but the substance still remains: as a body that is melted down and dissolved, the form perishes, but the matter is not destroyed. And the Psalmist says, the heavens and the earth shall be *changed*, (Psa. 102:26,) which answers to this transformation we speak of. The same apostle, in the eighth chapter to the Romans, (vs. 21-24,) shows also, that this *change* shall be, and shall be for the better, and calls it a *deliverance of the creation from vanity and corruption*, and a participation of the *glorious liberty of the children of God*; being a sort of *redemption*, as they have a *redemption of their bodies*.

Samuel the Prophet.

The circumstances under which an individual is ushered into being often exert a controlling influence over the whole life. It is a consideration of great weight to have been born and nurtured of pious parents, to have breathed over our early life the sweet influence of prayer and religious counsel. How much this ancient prophet was indebted for all that made him great as a man of God, to the seeds of life sown in his young heart, by maternal yearnings for his spiritual welfare, can never be fully estimated. That mother's deep devotion, however, as is usually the case, was not without its rich reward. Her heart must have been solaced and thrilled with joy, at the thought of having such a son, occupying a position of honor and usefulness in the service of God.

His early piety forms a beautiful and striking trait in his character. He did not waste the precious hours of his childhood, as thousands do, in thoughtless vanity, dancing the "giddy round in folly's maze;" a higher aim excited the expanding powers of his soul. The scene of his devotional life opens in the temple of God, where he had been placed by pious hands, with many a fervent prayer, to learn lessons of heavenly wisdom from the lips of one of Israel's chosen seers. The gloomy pall of night hangs heavy over the world, faintly illuminated by the flickering lamp, burning in the sacred place, where the dread Jehovah proclaimed his name and manifested his glory to fallen man;—palmy sleep is visiting the couch of infancy and age, slumbering near the hallowed altar of the Most High. A strange and startling sound falls upon the ear of the sleeping child; he hurries to the man of God to do his bidding, under the impression that the call proceeded from thence. But being assured that no earthly voice had broken his slumbers, he quietly sinks to rest again, only to be aroused by the unearthly utterance a second time. His inquiry for the cause meets with the same response, and again he seeks his little bed; but no sooner are his eyelids closed, than he is awakened by another call, and is instructed by the care-worn priest in relation to the source whence, in all probability, it proceeds. He now lies down with a new class of thoughts agitating his young spirit, and in a moment, "*Samuel, Samuel,*" is reiterated, and he begins to hold converse with the "high and holy One who inhabiteth eternity." How submissively he receives divine instruction! What readiness he exhibits to obey the commands of his Maker! No excuses offered, on the score of his childish weakness, or the magnitude of the duties imposed. Is any young person ready to say, while gazing upon this picture of early consecration to God, if the Lord would speak to me *audibly*, calling me by name, I should have no hesitancy in obeying his voice, and following gladly the counsel of his will! But he has spoken to thee. He addresses thee in this example, and says, "Go thou, and do likewise." Open his Word and read that impressive injunction, "*Remember now thy Creator in the days of thy youth.*" God speaks to thee. Oh let thine ear attend, while the sweet promise of Infinite Wisdom falls gently upon thy soul, "They that seek me early shall find me."

His fidelity in discharging an important, though painful duty, is another worthy feature in his character. To reprove and admonish the aged Eli, who had stood before the Lord and ministered in his sanctuary, until his head had whitened with the frosts of time, his religious guardian and instructor, for whom, doubtless, he felt great veneration, must have been exceedingly trying to his young heart. And though he feared and trembled under the burden of "the message from God," it was only for a moment. Girded with divine strength he opened the batteries of truth upon the time-worn veteran, denouncing judgments which were justly due to him and his house, for parental dereliction in duty, and filial disobedience, coupled with daring and presumptuous sins against God. He felt that he was too near the Holy One to omit one iota of the tremendous threatening he was commissioned to announce. Considering his age, circumstances, and the import of his message, together with the person addressed, perhaps a more remarkable case of fidelity cannot be found in the Divine word. Here was no effort to conceal the truth, to garnish the sword of righteousness. His artless tongue was not practised in the wiles of deception. Openly, honestly, in the fear of God, he declares just what the Infinite Spirit impresses upon his mind, leaving the results to be cared for by Him who is able to guard his own truth, and the agent by whom it is uttered.

He had the honor of anointing the first king which ascended the throne of Israel, and mingled largely in the stirring events marking his stormy and eventful reign. He witnessed the fulfilment of his own predictions, in the overthrow of Eli's wayward sons, and when the finger of God pointed to the youthful David, as the successor of Saul, to administer the affairs of government and lead on the people to unwont-

ed scenes of prosperity, he was selected to perform the services introductory to that desirable consummation. Interesting memories of his own early days must have flitted before him, when he sought out Jesse, and fixed upon the brow of youth the signet of divine approbation and pledge of regal dignity. And if his prophetic eye was permitted to wander down the stream of time, and track the vast influence for good exerted by "the man after God's own heart," he must have felt at that hour emotions of no ordinary character. Frequent and wonderful were the visions of God vouchsafed to this holy man. He lived in free and familiar intercourse with heaven. What he was in childhood and youth, the same we find him in age. Not like many whose early life gives great promise of honor and usefulness, to be eclipsed by vices engendered in contact with the world; he maintained his integrity to the last, and although near the close of his valued and honored life, his enemies sought to fasten a stain upon his fair character. God vindicated the integrity of his faithful servant, and his sun of probation went down in cloudless lustre. Every way worthy of imitation is his pious example, and as long as the Bible throws its light upon the world's darkness, shall the name of Samuel live to influence youth and age in their decisions to cleave unto the Lord, and make him their refuge forever.

Zion's Herald.

Ancient Egypt and the Pentateuch.

One of the well settled results of Egyptological investigation is, the full establishment of the conformity of the Pentateuch to the monuments, in the whole body of its representations of Egyptian life and manners. It has sometimes been objected against the genuineness of the Mosaic scriptures, that their allusions to the peculiarities of Egyptian civilization are, on the whole, not very numerous, and can very easily be accounted for. It is only necessary to suppose that there was considerable intercourse between Palestine and Egypt, in the latter ages to which it may seem convenient to refer these writings, and the whole thing is clear. This view was earnestly urged against the Pentateuch as recently as 1835, by Von Bohlen, a German critic, who, of course, rejected those books, and fancied that he had overthrown them. The complete revelation of the character of Egyptian society and life, which has since been made, or which has, at least, become known (for the German scholars showed long and unaccountable apathy on the subject of these antiquities) has thoroughly forestalled all such objections. No careful scholar will now question, either the great frequency, or the minute propriety of such allusion, in the books referred to, though the chronology is yet somewhat unsettled. Some of the more marked of these coincidences it may be interesting to point out.

Thus, if we inquire in respect to the physical features of the country, we are struck with the accuracy of the representation. Its grand features are the river, the desert, and the sea. Accordingly, even in his dream, Pharaoh stands "by the river," and sees the fat and lean kine come up "out of the river," which was the source of Egypt's plenty and prosperity. The land of Goshen is indicated in a position which can to this day be identified, as bordered by the river, and extending on the other side to the sea and the desert; and yet the allusions to it, though somewhat frequent, are only brief, incidental, and disconnected. The account, too, of the treasure-cities, which the children of Israel built for Pharaoh; of the march of the great company out of the country; of their manœuvring between the desert and the sea; of their crossing the sea, and wandering in the wilderness of Etham, and all these particulars indicate the writer's precise knowledge of the actual geography of Egypt. By means of them, we are able to trace the steps and verify the narrative, of that most remarkable journey, as a true historic event, to which every feature of those lands bears witness, at the distance of thirty-five centuries; certainly an astonishing confirmation of the historian's accuracy.

The knowledge of the natural history of Egypt which the Pentateuch displays, is no less minute and accurate. While horses are never once mentioned among the riches of the patriarchs, they are freely spoken of in Egypt. The herds which the people sold to Pharaoh in the famine, consisted, first, of horses; and when "the Lord's hand was upon all the cattle" of Egypt, horses are again enumerated first, as if they were the peculiar wealth and pride of the land. It is a striking testimony of the writer's correctness, that we find horses represented abundantly upon the monuments from a very early date. That the horse even then was not much in use among the Israelites, is evident from the account in the book of Numbers, which states that the tabernacle was drawn by oxen in the wilderness.—Chap. 7th. Horses had hardly come into use among them, in the time of Joshua and the Judges; a circumstance strikingly indicative of the early date of those books.

Even Job, though he describes the horse with so high an appreciation of his strength and spirit did not, as the Egyptians did, number them among his possessions. On the other hand, the camel, so early familiar, and so highly valuable, in the deserts of Syria and Arabia, is in the Pentateuch not mentioned in Egypt—or mentioned last, as though of little note here. The conformity is surely remarkable, when we find that the camel is not distinctly represented on the Egyptian remains. The evidence is conclusive that the writer has not transferred the peculiarities of Palestine to Egypt.

The same close conformity to Egyptian peculiarities is observable in the whole history of the ten plagues. Each of them seems to have been simply a supernatural exaggeration of one of the common annoyances of the country. The first is a peculiar, yet not unfamiliar change of the waters, both of the river and of the vessels in which it was habitually filtered and kept, to a state in which it looked like blood. This caused, as such a change, greatly aggravated, sometime does, the death of all the fish, on which the population in great part subsisted. Then the frogs—the lice, or as it should doubtless be rendered, the gnats—the flies—the murrain—the locusts—the allusions to the brief period of the year when the cattle were in the field—the distinction in respect to the time at which certain plants ripened, while others were yet immature—all are found to be accurately coincident with peculiarities of the country and the climate.

The history, too, of both the nations, Egypt and Israel, is equally remarkable. The critic first referred to, objects that the use of brick for building was Asiatic, rather than Egyptian, whose material was generally hewn stone. And yet every investigator attests the extreme abundance of the former material. It was used for all private buildings, and for all structures, except the temples themselves. It is a yet more singular coincidence, that we actually find a minute quantity of chopped straw in the best of the unburned brick, which form the remains of the early ages. The taskmasters, also, who were set over the people, are strikingly recalled by the pictures of Egyptian life, which represent a class of overseers taking account of property and superintending laborers. The abundant use of writing upon all such occasions, is amply authenticated in the same way, though, as the early writing of the monuments is hieroglyphical, it fails to elucidate that of the Hebrews. Their present alphabet, however, was derived from Babylon at a later day. Probably the decyphering of the Sinaitic inscription (to which allusion was made in a recent number of the Evangelist) will indicate to us this connection more fully.

The extreme hostility of the Egyptians to foreigners, and particularly to shepherds, as pursuing, compared with their own, a barbarous style of life—the direction to borrow gold and silver ornaments, as though these were common among the people—even the isolated fact of an ark of bulrushes, daubed with slime and pitch, all finding a surprising vindication. Their tombs attest the possession of such ornaments in considerable quantities; while the papyrus is found to have been employed for a great variety of purposes, and even for boats. The allusion is as characteristic as a reference to a birch bark canoe would be of our North American Indians.

In the whole body of facts thus developed, a providential interposition is remarkably displayed. It seems a result of God's especial care, that so great a mass of facts should first, in those dim and early ages, be sculptured in the enduring stone—that so much of Egyptian life should have been thus literally embalmed—that so many of their peculiarities should have been thus laid up for centuries and nations so remote.

It is astonishing that they should have been so preserved. Designed in God's high purpose, to vindicate and illustrate his revealed word, the tooth of time has proved powerless to corrode them, and the hand of violence impotent to cast them down. The earthquake has not overthrown them, the elements have not crumbled them; rather has nature shielded them from all harm, and hidden them from all observation for four thousand years. In all those ages of long neglect, they have not mouldered away; those sculptured edges are as sharp now, those pictured designs are gay and fresh, as in their newest and brightest days.

N. Y. Evangelist.

The Seen and the Unseen.

"The things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. 4:18.

I.

Ha! yon burst of crystal splendor,
Sunlight, starlight, blent in one;
Starlight set in arctic azure,
Sunlight from the burning zone!
Gold and silver, gems and marble,
All creation's jewelry;

Earth's uncovered waste of riches,
Treasures of the ancient sea.

Heir of glory,
What is that to thee and me?

II.

Iris and Aurora braided,—
How the woven colors shine—
Snow-gleams from an Alpine summit,
Torchlight from a spar-roofed mine.

Like Arabia's matchless palace,
Child of magic's strong decree,
One vast globe of living sapphire,
Floor, walls, columns, canopy.

Heir of glory,
What is that to thee and me?

III.

Forms of beauty, shapes of wonder,
Trophies of triumphant toil;
Never Athens, Rome, Palmyra,
Gazed on such a costly spoil.
Dazzling the bewildered vision,
More than princely pomp we see;
What the blaze of the Alhambra,
Dome of emerald, to thee!

Heir of glory,
What is that to thee and me?

IV.

Farthest cities pour their riches,
Farthest empires muster here,
Art her jubilee proclaiming
To the nations far and near.
From the crowd in wonder gazing,
SCIENCE claims the prostrate knee;
This her temple, diamond-blazing,
Shrine of her idolatry.

Heir of glory,
What is that to thee and me?

V.

Listen to her tale of wonder,
Of her plastic, potent spell;
'Tis a big and braggart story,
Yet she tells it fair and well.
She the gifted, gay magician,
Mistress of earth, air, and sea;
This majestic apparition,
Offspring of her sorcery.

Heir of glory,
What is that to thee and me?

VI.

What to that for which we're waiting
Is this glittering earthly toy?—
Heavenly glory, holy splendor,
Sum of grandeur, sum of joy;
Not the gems which time can tarnish,
Not the hues that dim and die,
Not the glow that cheats the lover,
Shaded with mortality.

Heir of glory,
That shall be for thee and me!

VII.

Not the light that leaves us darker,
Not the gleams that come and go;
Not the mirth whose end is madness,
Not the joy whose fruit is woe;
Not the notes that die at sunset,
Not the fashion of a day;
But the everlasting beauty,
And the endless melody.

Heir of glory,
That shall be for me and thee!

VIII.

City of the pearl-bright portal,
City of the jasper wall;
City of the golden pavement,
Seat of endless festival.
City of Jehovah Salem,
City of eternity,
To thy bridal-hall of gladness,
From this prison would I flee.

Heir of glory,
That shall be for me and thee!

IX.

Ah! with such strange spells around me,—
Fairest of what earth calls fair,—
How I need thy fairer image,
To undo the syren snare!
Lest the subtle serpent-tempter
Lure me with his radiant lie;
As if sin were sin no longer,—
Life were no more vanity.

Heir of glory,
What is that to thee and me?

X.

Yes, I need THEE, heavenly city,
My low spirit to upbear;
Yes, I need thee, earth's enchantments
So beguile me with their glare.
Let me see thee,—then these fetters
Break asunder,—I am free;
Then this pomp no longer chains me,—
Faith has won the victory.

Heir of glory,
That shall be for thee and me!

XI.

Soon where earthly beauty blinds not,
No excess of brilliance palls,
Salem, city of the holy,
We shall be within thy walls!

There beside yon crystal river,
There beneath life's wondrous tree,
There with naught to cloud or sever,—
Ever with the Lamb to be!

Heir of glory,
That shall be for thee and me!

London Journal of Prophecy.

Sending Money to Heaven.

It was proposed to construct a plank road through a certain part of the country, and the question was, who would furnish the funds. A few who were interested in the project met together to consult respecting it. The names of the men of property, who lived in a village through which the road was expected to pass, were called over, and the probable amount of stock each would take, was set opposite his name.

"There is Mr. Lewis," said Mr. Olds, "we haven't his name down. He is a liberal man, and will do something. How much shall we put him down for?"

"I don't think he will take any stock; in fact, I do not think he is able to," said Mr. Hine.

Not able to! He gave fifty dollars to a western college last spring, to my knowledge."

"He has nothing but the small place he lives on, and one would think that would hardly support his family."

"He must have some money at interest."

"I heard him say he had not a cent; and his word is as good as specie in any matter."

"He does not try to lay up anything, then. If he laid up what he gives away, he would have something to live on when he becomes too old to work."

"He sends his money to heaven for safe keeping," said Mr. Green; "and I am not sure but he is more than half right. I have lost full half of all the money I ever lent."

Mr. Green did not deem it necessary to inform his friends that a large portion of his losses were occasioned by his violating the laws of the land, by taking unlawful and exorbitant interest.

"I believe that Lewis really thinks that all he gives away is safely invested, lent to the Lord, as he calls it, and will be forthcoming when he wants it," said Mr. Hine.

"That must be a very comfortable feeling," said Mr. Green; "I wish I could have it."

It is true that Mr. Lewis did think that all he gave away was safely invested, and that he was in consequence far more secure against want in old age, than if he had invested on bond and mortgage the sums given away? Was he in error? Or was his course justified by the expressed declarations of Almighty God? Is it not true, that property may be so employed here as to increase our treasures in heaven? If so, was not Mr. Lewis a truly wise man!

Honesty in Little Things.

The following curious account of a practical sermon is copied from the "Vermont Chronicle."

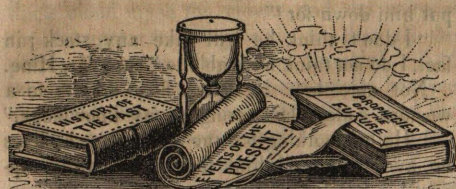
"A brother in the ministry took occasion to preach on the passage in Luke 16:10—'He that is unjust in the least is unjust also in much.' The theme was, 'that men who take advantage in small things of others, have the very element of character to wrong the community and individuals in great things, where the prospect of escaping detection or censure is as little to be dreaded.' The preacher exposed the various ways by which people wrong others; such as borrowing; by mistakes in making change; by errors in accounts; by escaping taxes and custom-house duties; by managing to escape postage; by finding articles and never seeking owners; and by injuring articles borrowed, and never making the fact known to the owner when returned. One lady the next day met her pastor, and said, 'I have been up to Mr.—, to rectify an error he made in giving me change a few weeks ago, for I felt bitterly your reproof yesterday.' Another individual went to Boston to pay for an article not in her bill, which she noticed was not charged when she paid it. A man, going home from meeting, said to his companion, 'I do not believe there was a man in the meeting-house to-day, who did not feel condemned.' After applying the sermon to a score or more of his acquaintances, he continued: 'Did not the pastor utter something about finding a pair of wheels?' 'I believe not,' neighbor A. 'He spoke of keeping little things, which had been found.' 'Well, I thought two or three times he said something about finding a pair of wheels, and really supposed he meant me. I found a pair down in my lot a while ago.' 'Do you,' said his companion, 'know who they belong to?' Mr. B. lost them a short time ago.' The owner was soon in the possession of his wheels."

Dark Hours.

There are hours, dark hours, that mark the history of the bright year. For not a whole month in any of the millions of the past, perhaps, has the sun shown brilliantly all the time. And there have been cold and stormy days in

every year. And yet the mists and shadows of the darkest hours were dissipated, and flitted heedlessly away. The cruellest of the ice fetters have been broken and dissolved, and the most furious storm lost its power to harm.

And what a parable is all this of human life—of our inside world, where the heart works at its destined labors. Here, too, we have the overshadowings of dark hours, and many a cold blast chills the heart to its core. But what matters it? Man is born a hero, and it is only by darkness and storms that heroism gains its greatest and best development and illustration; then it kindles the black cloud into a blaze of glory, and the storm bears it more rapidly to its destiny. Despair not then. Never give up; while one good power is yours, use it. Disappointment will be realized. Mortifying failure may attend this effort and that one; but only be honest, and struggle on and it will work well.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOV. 15, 1851.

All readers of the HERALD are most earnestly besought to give in their prayers; that by means of it God may honor and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly ditation.

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

NEW WORK.

"*Horæ Apocalyptice* : or a Commentary on the Apocalypse, Critical and Historical; including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and other extant monuments of Antiquity. With appendices; containing, besides other matter, a sketch of the History of Apocalyptic Interpretation, Critical Reviews of the chief Apocalyptic counter-schemes, and indices. By the Rev. E. B. ELLIOTT, A. M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge. Fourth edition, carefully revised, corrected, enlarged, and improved throughout, and with many additional plates." IN FOUR VOLUMES. SEELEYS, Fleet-street, and Hanover-street. London, MDCCCLI.

This is a voluminous commentary on the Apocalypse in four large 8 vo. volumes, comprising 2400 pages, for a copy of which the author will please accept our thanks.

We were indebted to Mr. ELLIOTT, several years since, for a copy of his third edition. This edition is not a mere reprint of that—the author having subjected the whole work to an elaborate revision, taking "advantage of whatever fresh light he might have derived from the criticisms of his opponents, or his own late researches: verifying anew the authorities cited, correcting what might seem really to need correction; and in other cases as should be required, amending, enlarging, confirming: there being incorporated into the new text and body of the work whatever might improve it"—in the opinion of the author.

Thus employed in its revision Mr. ELLIOTT has been occupied above two years, has enlarged the work to the extent of about 300 pages over the former edition, and considers that it is now presented in its final form.

The following extracts from the preface to his work will show wherein it differs from previous editions:

"Of the origin, progress, and general character of the work an account was given in the first preface, as follows.

"At the time when the author's thoughts were first seriously directed to the study of prophecy, the Rev. S. R. MAITLAND's publication had begun to make an evident impression on English theological students, more especially such as were investigators of prophecy; and had caused doubt in the minds of many, not only as to the correctness of the old Protestant anti-Romish views of the Apocalypse, and of the prophetic year-day theory therewith essentially connected, but whether the Apocalypse had as yet received any fulfilment in the past history of the Church and Christendom. The circumstance of a periodical on prophetic subjects, called *The Investigator*, having been started about this time by a near neighbor and intimate and valued friend, the Rev. J. W. BROOKS, then Vicar of Clareborough, near Retford, now Vicar of St. Mary's, Nottingham, and of his wishing the author to contribute papers to it, rendered it necessary that he should acquaint himself with the controversy, and form some decision of judgment as to the correctness or incorrectness of Mr. now Dr. S. R. MAITLAND's theory. And

the result of his inquiries was of a twofold character. On the one hand the untenableness of many statements and opinions of Apocalyptic interpreters of the Protestant school, such as Dr. M. had exposed, appeared palpable. On the other hand the general truth of their view of the Apocalyptic prophecies concerning Babylon and the seven-headed beast, as having fulfilment in Papal Rome and the Popedom, appeared to him equally indubitable; and consequently that any theory of the prophecy which repudiated all idea of such fulfilment could not be true. His conviction to this effect was confirmed by consideration of the obvious and very striking chronological intimation given to St. JOHN at the outset of the visions, (Apoc. 4:1,) 'Come up, and I will shew thee what must happen *after these things*;' i. e., after the state of things previously depicted as then existing, in the epistles to the seven Churches of Asia. For it seemed to him that it would have been almost a direct violation of this intimation, (as well as a departure from all the precedents in DANIEL,) had the prefigurations thereupon given represented no events of earlier occurrence than such as were to happen in a distant futurity of at least 1800 years after St. JOHN; indeed none earlier (according to Dr. MAITLAND) than the very eve of CHRIST's second advent.

"Under this impression he could not but feel persuaded that there must have taken place in reality, although apparently up to that time undiscovered, some more exact fulfilment, in accordance with the year-day principle, of those several Apocalyptic prophecies against the Protestant interpretations of which, previously offered, exception had justly been made: more especially of those of the *Seals*, of the vision of the rainbow-crowned angel of Apoc. 10th, of the *witnesses' death and resurrection*, of the *seventh head* of the seven-headed beast, of the *beast's image*, and in fine of the *structure of the Apocalypse itself*.—It so happened that after a while he had occasion to direct his careful attention to one of those prophecies, viz., that of the *witnesses' death and resurrection*, which both by reason of its own varied details, and from its intimate and necessary connexion alike with the figurations that precede and that follow it, appeared almost more than any other to involve in its solution the true principles of Apocalyptic interpretation; and that he found in history what seemed to him to be precisely the explanation that had been wanted:—an explanation which he thereupon published in the *Investigator*, and which was afterwards substantially adopted by Mr. BRKS and Mr. BICKERSTETH. By this discovery, as he supposed it, and another that some time after followed, of what appeared to him the true meaning of the *image of the beast*, he was confirmed in his belief and hope, that through careful investigation the right solution of other more obscure points might be discovered also. But it was evident that for such investigation prolonged and careful researches were necessary; researches such as he had neither time nor facilities for in a village retirement, and amidst the avocations of a parochial ministry.

"Soon after this however, in the year 1837, he was providentially called, in consequence of the dangerous illness of one most nearly allied to him in domestic life, to quit his living in Nottinghamshire for a warmer climate. Thus the leisure and opportunity for research that he had needed were brought unexpectedly within his reach: and the strongly-urged request of his excellent friend Mr. BICKERSTETH concurred with the previous inclination of his own mind, in deciding him to apply himself seriously to the work.

"In prosecuting this, the difficulty of the *seals* met him at the outset. For the most careful reconsideration of the subject only confirmed him in his conviction of the utter untenableness of the several solutions of them offered by the best-known Protestant expositors: alike that by Mr. FABER on one theory of Apocalyptic structure, that by Messrs. WOODHOUSE, CUNNINGHAME, and BICKERSTETH on another, and (in so far as regarded the three earlier seals) that by MEDE and Bishop NEWTON also, on yet a third. Thus he felt himself positively compelled, on this introductory part of the prophecy, to seek a truer solution. And in commencing his researches after it, there were two preliminary presumptions on which he judged that he might safely proceed. The one presumption was that, supposing the fortunes of the Roman world and Christendom, from St. JOHN's time down to the consummation, to have been the subjects of Apocalyptic figuration, the *eras* successively chosen by the divine Spirit for delineation must have been the most important and eventful in the history of Christendom:—the other, that the emblems introduced into and constituting each successive prefigurative picture, must have been emblems in every case suitable to the *era* and subject, and in considerable measure characteristic and distinctive. Were the problem proposed to any student or artist of competent attainments to depict a nation's history in a series of pictures, what should we think of him were he to select other than its most important *eras* for delineation? What if, in the

delineations themselves, he were to introduce emblems or costumes inappropriate to the *era*; or so to generalize in them that the pictures might equally well refer to twenty other *eras* and subjects as to those intended? And if, with reference to any superior *human* artist, such a handling of the subject would be deemed discreditable, inasmuch as a priori scarce to be believed of him,—how much rather should the idea be rejected as incredible, of the *divine Spirit* having so handled the subjects of the Apocalyptic prophecy!—Proceeding on these principles and persuasions, light soon began to dawn on the author's mind, as he prosecuted his researches into the pictures of the earlier Apocalyptic seals: and, as he still went on somewhat laboriously, to contemplate what seemed wanting in order to a more perfect understanding on the subject, the twilight gradually brightened into day.

"Thus far the investigation had been almost purely literary in its character. And it was the author's original intention to have confined himself to these and other such-like literary subjects of investigation; omitting others that might be rather of a theological nature: especially if involving controverted questions; those only excepted which concern the grand differences between Protestantism and Popery. On this plan the work would have been a series of essays, in illustration of such of the obscurer parts of the Apocalypse as the author, by critical, historical, or antiquarian research, might deem that he had been enabled to unravel; and in extent one within the limits of a single volume. But, as he proceeded, he found that the several parts of the sacred book were so intimately connected together, that however successfully he might have explained certain detached passages of importance, he would almost certainly fail of working any thorough conviction of the truth of his explanations, in the minds of his more accurate and cautious readers; because of the conclusions thereon involving conclusions also on other closely connected passages, the correctness of which, prior to proof, they might by no means be prepared to admit. Moreover, as he seemed to himself to have perceived in some of those self-same more directly theological parts of the prophecy a meaning quite different from any that had before been supposed to attach to them,—and this in matters of no slight importance,—it became a serious question with him whether he would be justified in shrinking back, through fear of controversy, from declaring what he believed, on apparently clear evidence, to be the revealed truth of God. Nor was this voice of conscience one which he dared resist.

"Thus the work became not only materially different from what he had at first intended, and very much extended beyond the limits originally proposed, but one also to which, from the circumstance of its involving questions of theology as well as literature, he could not but feel that a vastly increased amount of responsibility attached. And certainly he may say that he carried this sense of responsibility into the execution of the work: not grudging time nor trouble in seeking out the true meaning of each part of the prophecy; and carefully watching lest any wrong prejudice or prepossession should warp his judgment concerning it. It was his habit always in the first instance to consider the simple grammatical meaning of the prophetic passage, comparing Scripture with Scripture; then to consult the most authentic histories to which he might have access of the period supposed to be alluded to, and, where necessary, works of antiquarian illustration. This done, and his own independent judgment formed thereon, his next step generally was to refer to the most approved and elaborate Commentators on the subject, more especially those of different views from his own; and to weigh their arguments, ere coming to any final conclusion. One thing, he may say with PASCAL, was in the execution of the work ever and above all things his object;—that was, the discovery of THE TRUTH.

"Conscious of the worthlessness of any unsubstantiated dictum or opinion of his own, it was his conclusion, in order to the reader's better satisfaction, to submit the *evidence* with somewhat more than usual fulness, on which in each case that opinion might have been grounded. Hence the notes, which in large part contain it, swelled at times to an extent for the most part undesirable. But the Apocalyptic subject is one altogether peculiar;—being at once so important, so difficult, and so controverted. Consequently he has no fear of this being made a matter of complaint by any of the more judicious and intelligent of his readers; but the contrary.—And there is yet another point in which he thought it right to enlarge, beyond what may by some persons be deemed the proper limits of prophetic exposition; viz., in the political and historic sketches which he has here and there introduced: sketches drawn up however as briefly as might consist with their proper distinctness and comprehensiveness; and only introduced in order to fill up the historical lacune, which in certain cases might seem to exist between consecutive Apocalyptic figurations; so as, conjointly with

them, to make up altogether a general connected view of the history of European Christendom, alike political and ecclesiastical. No doubt, in the case of a reader thoroughly conversant with history, this may have been superfluous. But a conversancy like this can scarcely be expected in the majority of readers. And of those who possess it not, it is but few, he is persuaded, that would have either time or inclination to turn to historians or other writers, simply named in notes of reference, for the requisite information or authority. In which case they would necessarily be at a disadvantage in judging of the whole subject. For, as the Spirit of omniscience made choice of each particular *era* of his history for prefiguration, and planned the fittest mode of figuring them severally, while contemplating in its comprehensive glance the then whole future as one great present,—so they alone can be expected at all adequately to appreciate the justness of this its selection of *eras*, or the truth of its prophetic pictures, who may in a general way have become tolerably well informed on the main history.

The engravings given from medals of the age supposed in any case to be prefigured, or from other coeval monuments, will, the author doubts not, be universally valued and approved as alike interesting and illustrative. It is indeed a kind of evidence unimpeachable, supposing the medals authentic; and as hard to be forgotten as it is convincing. An *Apocalyptic Chart* too has been appended, which will bring the whole scheme of his exposition under review at a glance. And he ventures to hope that the plan of Apocalyptic structure thus exhibited to the eye will, from its obvious simplicity and completeness, as well as from its perfect agreement with St. JOHN's primary description of the scroll that it develops, as '*written within and without*,' presumptively commend itself for truth to the mind of the reader:—the rather if compared with other Apocalyptic schemes of structure, that have been similarly drawn out on a chart; as for example MEDE's, VITRINGA's, CUNNINGHAME's. With regard to the various mundane systems that have from time to time been imagined, the simplicity of the Copernican, as compared with the complexity of others, has been justly deemed of itself a presumptive argument of no small force in its favor. The same rule of judgment may apply, the author thinks, in the present instance. Simplicity and completeness are ever characteristics of the works of God.

"The work was thus set forth, it will be seen, as throughout one that might be deemed *original*; more especially on the points already specified, as those which seemed to the author most to need further light. At the same time his obligations were expressed, as was due, to previous writers on prophecy, even such as he might most differ from: alike for the collateral information furnished by them; the hints for thought; and warnings too of the rocks and shallows on which, unless careful, he might be stranded, like others before him.—There was added a statement of his own personal conviction that the proof would on main points be found satisfactory: his appeal being made to common sense and sound learning; with both which his conviction was expressed that God's word would here, as elsewhere, be ever found accordant. And there was also expressed his opinion that, if the work should stand their scrutinizings, its importance could scarcely be overrated:—seeing that, in such case, it would not only furnish new and striking evidence to the world of the truth of Scripture prophecy, and consequently of the divine inspiration of Scripture, a point in itself of no little moment; but moreover, by unfolding the history of the church visible and of Christendom, from St. JOHN's time to the present, as prefigured to the evangelist in Patmos, would exhibit that history to the reader as it were with God's own continuous comment on it, his moral lessons intermixed, his philosophy of the history: inasmuch that, connected with *past* history as the *present* needs must be, there would be few of the stirring topics of religious controversy of the present day but would here be found to have the divine judgment pronounced respecting them. Besides that, if it should prove to be a correcter exposition than any previous prophetic commentaries on the *past*, the book might reasonably be expected to reflect some measure of fresh light on the mysteries of the coming *future*; considering that, in order to any rational conjecturing as to the intent of *unfulfilled* prophecy, a previous correct understanding of that which has been already *fulfilled* must needs be an important help, if not an almost indispensable preliminary.

"Such was the account given in its primary preface of the origin, execution, and general character of the work now before the reader."

HEATHENISM AT HOME.

At a late meeting of the Hartford North Consociation of Congregational ministers a committee was appointed to consider the following question:

"What shall be done for those within our parish bounds who habitually neglect the means of grace?"

After a consideration of this question by the Committee, the Rev. WALTER CLARK of Hartford, its chairman, has presented a report, which was accepted,

and from the printed copy of which we make the following extract. It exhibits a state of destitution at home, which is truly alarming, and yet truthful. And we see not how the conclusion can be avoided, that if anything is to be done for this portion of community, it must be by going out into the streets and high-ways, and compelling them to come in. The Committee say:

"That in their opinion an accurate and thorough investigation of facts among us would reveal an extent of unconcern and irreligion truly astounding. Probably not less than forty per cent. of the entire population of this county, consists of individuals and families who are habitually estranged from the house of God. Two fifths of the inhabitants of our cities and villages throughout the State are living at this moment in habits of confirmed separation from the means of grace. Of this terrible leaven of ignorance, stupidity and death, present in the bosom of Christian society, it must be remembered;

"1. That it is the prepared material for all forms of final fanaticism, delusion and impiety; that, within it as its only organic laws are the seminal principles of infidelity and radicalism; and that if abandoned by the churches, time and the Prince of Darkness will most certainly mould it into forms of incorporate wickedness that will frighten the future. It must be said of this mass of unevangelized mind,

"2. That by the action of two potent causes—accretion of foreign elements and propagation in its own line—it is steadily increasing and accumulating. And then,

"3. Since the apostates of Chorazin are ever more incorrigible than the impenitent of Tyre, this mass of irreligion in our own bosom is a species of constructive heathenism, most hopeless and inveterate.

"The question submitted to your Committee is, What shall be done for this waste of unevangelized elements within our borders?

"To this inquiry it is an obvious answer—

1. There are no existing attractions, and no present attempts in our Churches upon which it is safe to rely for the evangelization of this portion of our inhabitants.

"We have in all our Churches our routines of religious effort, and our arts of assault upon the kingdom of darkness. We have assemblies for instruction, admonition, and worship; Sabbath schools, tract distribution, colportage, and revivals. But these instrumentalities spend their efficiency in great part within the circle beyond which lies the sterility and the waste which we neither visit nor retrieve. Existing agencies therefore, efforts and plans already in the field, will never reach the Canaanite that dwells in our midst. Some new method of assault; some actual incursion of Christian forces into this field of barrenness is imperatively enjoined. The question accordingly is now before us, What new endeavors and new methods do the Churches of this body owe to the unevangelized of the land?

"In reply to this question your Committee would suggest:

"1. The duty on the part of pastors of securing forthwith a thorough exploration of their several parishes, with a view to the public disclosure of existing facts. The members of our churches are not generally conscious of the destitution and negligence of their own towns. Pastors themselves are doubtless many of them poorly informed upon this question. We have been so engrossed of late in gazing at remote heathenism, looking across seas and over continents, that the wastes and negligence of our home field have been overlooked. Accordingly on no subject does the public mind need accurate and instant information more imperiously than on this. And exposure of the evil would go far to secure its remedy.

"2. Your Committee suggest, but with the greatest diffidence, concern, and sympathy, the personal inquiry to pastors, whether the preaching in our churches, regarded in its subject matter, its theological and rhetorical forms, and especially in its spirit, aim, and tendency, is in all cases preaching of that character which indifference will hear or CHRIST approve? On this point your Committee have apprehensions which they dare not utter.

"3. It merits serious inquiry in the opinion of your Committee, whether pastors and especially such as labor in the city or in manufacturing districts ought not so far to modify the method of their ministrations as (1) to extemporize a portion of each Sabbath day; (2) to carry the light and the sanctions of the gospel over the line of historic divinity and traditional ethics, into that new circle of questions, interests and relations, which characterizes the age; and (3) to go even so far as to exchange at times the pulpit for the wayside, and preach to men in the streets. Street preaching is unquestionably destined of God as the appointed means of salvation to thousands in this country. The only remaining suggestion your Committee have to present is,

"4. Whether there ought not to be organized in all the Churches of the Consociation; bands, classes, committees, or whatever title may be best for them,

—of intelligent, devoted and discreet laymen, whose work shall be analogous to that of native helpers in foreign fields, missionary work, conversing, distributing the word of life, holding meetings in destitute districts, and being as occasion shall require, fellow laborers with the pastor.

"It is perfectly demonstrable that the power of Christianity is embarrassed and crippled among us, from the fact that so little is done for the spread of CHRIST's kingdom in the parish by the members of the Church resident there. It is equally demonstrable that very little more work can be laid upon our pastors. Our hope and the hope of thousands of impenitent and negligent souls among us depends upon the laymen of our Churches. New plans, new efforts, new sacrifices, new devotion among these brethren and helpers must be secured, or the evangelization of those who come not of themselves within the circle of pastoral labor, is hopeless and impossible."

"In behalf of the Committee.

"W. CLARK, Chairman."

"I SHALL CROSS THE RIVER TO-NIGHT."

As the last rays of the setting sun, mellow, peaceful, and radiant, penetrated the loose folds of the curtained casement, and obliquely rested for a moment upon the opposite wall of the apartment—it was the eye of Deity watching a child's release—the dying saint of half a century feebly raised his head from his pillow and remarked, "I shall cross the river to-night. I saw him in the gleam of sunshine," said he, "as I have never seen him before. His presence, his look told me to be ready. I am ready. I feel that the boat is nearing the shore, that is to bear me over the flood to the promised land; yes, and do you not see it also? I can see by the light of that last lingering ray, that Jesus is the pilot of the skiff; I shall go in safety." After a little pause, he continued, "I know that the sun has set to me for the last time; where shall I be at its rising? In heaven—yes in heaven, among the blessed. O glory, glory."

"Father," said a young minister of the gospel, who, with mingling tears and emotions of grief and joy, was piously bending over the dying couch of his aged sire; "father, the shadows are gathering fast and heavy; is your way clear before you? Is your SAVIOUR near now? Can you trust still in that faith which has sustained you so long and so joyously in your earthly pilgrimage?"

"O yes," said the sinking invalid, "O yes, my son, I know in whom I have trusted. The region of the cross is no 'cunningly devised fable.' Yes, yes, sweeter and stronger now than ever—'honey in the honey-comb'—it lifts my spirit up, it gives me strength, it gives me transport, it gives triumph over death, and I shall—Who is that?—Ah, 'tis he, Jesus has come—ready, ready, Lord," and he sunk back senseless upon his pillow in a very agony of joy. We thought for a moment that all was over, and that the happy spirit of our venerable friend, "borne on angels' wings," had ascended to "glory and to God;" but the time, though close at hand, was not quite yet. After a few minutes, he again opened his aged eyes upon the things of time, now lighted with an earthly radiance, and fixing them steadily upon his affectionate and faithful son, said firmly, but feebly, "George, my time is come, the time for which I have tried to live for more than fifty years; I go to my reward. But God is with me; truly, that is the best of all. I have heard his voice, and seen his face. My beloved son, follow you after, preach the gospel, be faithful, live holy, and you will be happy, forever happy. Farewell, I now cross"—upon this word his voice was hushed, his eye glazed, his pulse stopped, and the wheel of life stood still. He had crossed the river.

We gazed upon the scene for a moment and then turned away to ponder it in our thoughts. "Live holy;" yes that was the charm, and that is the power which qualifies for all. Holy living leads to happy dying. If religion be any thing, then it is every thing; and yet how many, even among its votaries, fail to consider it. Thousands and tens of thousands, who are now forced into the stream, covered with the "san-benito" of despair, would "cross the river in triumph, by writing (for a few brief years) upon the practice of their lives. "Holiness to the Lord." If this be so, is it not worth striving for? Friendly reader, I propose that you and I try it for a month or two; let us seek the uses of the measures of grace more punctually and faithfully than we have hitherto done; we need to be more alive; let us draw continually to God by faith in Jesus CHRIST, then when we have made full proof of the matter by experiment, we can the better judge.

N. & L. C. Advocate.

Different Views of Death.

"Death robs us of all things," exclaims the sordid worldling. "To die is gain!" responds the expectant believer. "Death is an eternal sleep," affirms the boasting atheist. "The dead in CHRIST shall awake, and come forth, incorruptible, immortal and glorified," replies the confident Christian. "Death is the King of all Terrors," tremblingly exclaims the unprepared traveler to the grave. "O! death, where is thy sting? O! grave, where is thy victory?" shouts the trusting disciple of the

cross. "All that I have will I give for my life!" groans the dying lover of the world. "I would not live always," responds the emancipated follower of the Prince of Life.

"Away with death, away
With all its sluggish sleep and chilling damp,
Impervious to the day,
When nature sinks into inanity;
How can the soul desire
Such hateful nothingness to crave,
And yield with joy the vital fire
To moulder in the grave."

Thus shrieks the shrinking voluptuary.

"Who, who would live alone, away from his God,
Away from yon heaven, that blissful abode,
Where rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns."

thus sings the enraptured saint.

Why this difference, when death, in its physical effects, is precisely alike in all cases? The phenomenon is solved when we go to the word of God. The righteous has a "hope in his death," but the expectations of the wicked shall perish, and he is driven away in his wickedness. The "end" of the "perfect man" "is peace," but "there is no peace for the wicked."

Dear reader, fear God while living, and then you will have no fear when death comes upon you "like an armed man."

MESSIAH.

A SACRED ECLOGUE, IN IMITATION OF VIRGIL'S PASTORAL. BY COWPER.

Ye nymphs of Solyma! begin the song:
To heavenly themes sublimer strains belong.
The mossy fountains and the sylvan shades,
The dreams of Pindus and th' Aonian maids,
Delight no more—O thou my voice inspire
Who touch'd Isaiah's hallow'd lips with fire!

Rapt into future times, the bard begun:
A Virgin shall conceive, a Virgin bear a Son!
From Jesse's root behold a branch arise,
Whose sacred flower with fragrance fills the skies:
Th' ethereal spirit o'er its leaves shall move,
And on its top descends the mystic Dove.

Ye Heavens! from high the dewy nectar pour,
And in soft silence shed the kindly shower!
The sick and weak the healing plant shall aid,
From storm a shelter, and from heat a shade.
All crimes shall cease, and ancient frauds shall fail;
Returning Justice lift aloft her scale;

Peace o'er the world her olive wand extend,
And white-robed Innocence from Heaven descend.
Swift fly the years, and rise th' expected morn!
O spring to light, auspicious Babe, be born!
See, Nature hastes her earliest wreaths to bring,
With all the incense of the breathing spring:

See lofty Lebanon his head advance,
See nodding forests on the mountains dance:
See spicy clouds from lowly Saron rise,
And Carmel's flowery top perfumes the skies!
Hark! a glad voice the lonely desert cheers:
Prepare the way! a God, a God appears!

A God, a God! the vocal hills reply,
The rocks proclaim th' approaching Deity.
Lo, Earth receives him from the bending skies!
Sink down, ye mountains! and ye valleys, rise!
With heads declin'd, ye cedars, homage pay!
Be smooth, ye rocks! ye rapid floods, give way!

The Saviour comes! by ancient bards foretold:
Hear him, ye deaf! and all ye blind, behold!
He from thick films shall purge the visual ray,
And on the sightless eyeball pour the day:
"Tis he th' obstructed paths of sound shall clear,
And bid new music charm th' unfolding ear:

The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur, the wide world shall hear,
From every face he wipes off every tear.
In adamant chains shall Death be bound,
And Hell's grim tyrant feel th' eternal wound.

As the good shepherd tends his fleecy care,
Seeks freshest pasture, and the purest air;
Explores the lost, the wandering sheep directs,
By day o'ersees them, and by night protects;
The tender lambs he raises in his arms,
Feeds from his hand, and in his bosom warms:

Thus shall mankind his guardian care engage,
The promis'd father of the future age.
No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be cover'd o'er,
The brazen trumpets kindle rage no more;

But useless lances into scythes shall bend,
And the broad falchion in a plowshare end.
Then palaces shall rise; the joyous son
Shall finish what his short-liv'd sire begun;
Their vines a shadow to their race shall yield,
And the same hard that sow'd, shall reap the field.

The swain in barren deserts with surprise
Sees lilies spring, and sudden verdure rise;
And starts, amidst the thirsting wilds, to hear
New falls of water murmuring in his ear.
On rifted rocks, the dragon's late abodes,
The green reed trembles, and the bulrush nods.

Waste sandy valleys, once perplex'd with thorn,
The spiny fir and shapely box adorn:
To leafless shrubs the flowery palms succeed,
And odorous myrtle to the noisome weed.
The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead:

The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet.
The smiling infant in his hand shall take
The crested basilisk and speckled snake,
Pleas'd, the green lustre of the scales survey,
And with their forked tongue shall innocently play.

Rise, crown'd with light, imperial Salem, rise!
Exalt thy towery head, and lift thy eyes!
See a long race thy spacious courts adorn;
See future sons, and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend!
See thy bright altars throng'd with prostrate kings,
And heap'd with products of Sabea springs!

For thee Idume's spicy forests blow,
And seeds of gold in Ophir's mountains glow.
See Heaven his sparkling portals wide display,
And break upon thee in a flood of day!
No more the rising Sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolv'd in thy superior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts: the Light himself shall shine
Reveal'd, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away!
But fix'd his word, his saving power remains;
Thy realm for ever lasts, thy own Messiah reigns!

The Last Triumph of Pride.

"Proteus," of *The New York Daily Advertiser*, in a letter from New York, says:

"The wife of a man of means and the daughter of a respectable citizen of this city—people too fond of show—recently died. She had been called beautiful before a family of children had gathered around her, and she had not renounced her claim to that title. She died, and a large concourse was invited to the funeral. The coffin was made of rosewood, inlaid with silver, lined with plaited satin. The whole top was removed, and the deceased lay in state in her narrow home. She was dressed in a white merino robe, made like a morning gown, faced with white satin profusely quilted and ornamented. The sleeves were open, similarly lined and wrought—a stomacher of the richest embroidery covered the breast, whence all life had fled. The head was covered by a cap of choice lace, and a wreath of fresh flowers arranged around. The hands were crossed upon the breast, with the fingers covered with expensive jewelry, which seemed to sparkle, as if in glad pride that the bright eye was dim forever. Thus bedizened, poor food for worms, she went down into the grave, there to await her God!"

The Congregationalist in a courteous notice of Mr. WEEKS' "Exposition of the Apocalypse," says:

"The plan of his exposition differs from most that we have seen before; for instead of considering the prophecy as one continuous narrative of successive events, measured by successive periods of time, he regards it as taking up one particular theme, and following its history out to the end—then returning and following out another theme in the same way,—making the book to consist of many and parallel series, running over the same ground."

We do not see how this work can be considered as at all singular in this respect: for that is the plan adopted by Mr. ELLIOTT, Mr. BICKERSTETH, Mr. BIRKS, Mr. LORD, Mr. CROLY, and the great majority of writers on the Apocalypse, whose writings we have studied. In this respect Mr. WEEKS has followed, and not led.

JANUARY, 1852.

END OF THE VOLUME.—Will not all indebted for the *Herald* and books arrange so as to settle their accounts by the first of January next? Let each one resolve to do so and it may—IT WILL BE DONE. In the meantime, we would call special attention to

THE EMBARRASMENTS OF THIS OFFICE.

Those indebted to this office will remember that we commenced the year with a debt of \$2000 upon us, in addition to our expenses of \$100 per week, an expensive law-suit to defend, and the untiring efforts of our enemies to cripple our circulation and receipts. Under these circumstances, it will require the prompt payment of dues to the office to hold our own—to say nothing of the debt we owe, only a small portion of which we have thus far been able to pay. Will not those indebted respond to the amount of their dues, and not further embarrass us by inattention to this reasonable request? We also wish to publish several valuable works, which our embarrassments have caused us to suspend.

WORCESTER.—We had an excellent season last Sunday with the happy and faithful church in this place, who stand fast in one spirit, striving together for the hope of the gospel. The attendance was large, and we enjoyed an excellent communion season. In the evening we gave a lecture to a large audience in Brinley Hall. The cause in W. is in a good state, and will prosper. Bro. Shipman is remembered with much affection for his labors of love, and the society only regret that he could not remain with them.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

CORRESPONDENCE.



DR. JOHN CUMMING.

In fulfilment of a promise contained in one of my letters published in the "Herald" previous to my return to this country, I herewith furnish a sketch of Dr. Cumming, whose writings so frequently appear in your columns. Dr. C. is the minister of the Scotch church, Crown Court, Covent Garden, London.

On the evening of Lord's-day, Feb. 23d, I attended said church, and had the privilege of listening to the one who has been its eloquent and distinguished pastor about seventeen years. When I visited the church on a former occasion, I was informed that Dr. Cumming, during the earlier days of his ministry among them, had, on several occasions, preached to less than twenty persons, and at times was almost tempted to leave. It appears, however, that he resisted the temptation, and desisted not the day of small things. His superior talents, combined with perseverance, soon increased his hearers.

I have had the privilege of hearing him several times within the past ten years. The first time I heard him was at Great Queen-street Chapel, London, in 1840 or 1841. His church at that time was being enlarged, in order to provide additional room for his increasing congregation. About three years since it was enlarged again, and at a very great expense, as large houses had to be purchased and taken down to make room for the improvements. During the time of its enlargement, Dr. Cumming delivered his "Apocalyptic Sketches" in Exeter Hall, a commodious building situated in the Strand, to crowded audiences. As near as I can remember, he continued his lectures there about six months, in some of which he called attention to the inspiring theme of the Saviour's return, the glory of the new earth, and endeavored to show that we are on the eve of the first resurrection.

His own church is a very plain edifice externally, and notwithstanding the enlargement referred to, it is still too small to accommodate those who flock to hear him. After it was re-opened, he continued his discourses on the book of Revelation, and subsequently delivered quite a number of lectures on the book of Daniel. Although I had walked a few miles in order to hear him before leaving London, I was compelled to stand, with many others, the whole time, the aisles of every part being crowded. His discourse was based on 2 Tim. 4: 6-8, "I am now ready to be offered," &c. After an appropriate introduction, he noticed, 1st, Paul's present position; 2d, his retrospect; 3d, his hope. It was an interesting discourse, and he showed most clearly that the coming of Christ—and not the enemy death—is the only scriptural hope of the church. As you are familiar with his writings, I need not speak further of the doctrines he holds and advocates; but as few, if any, of your readers have seen or heard him, I will venture to give a sketch of him, and of his style of preaching.

Dr. Cumming appears to be about forty-three years of age, and is about five feet eight inches in height, not stout, but proportionately formed, and gentlemanly in appearance. His hair and whiskers are black, and complexion rather dark. He has a keen, penetrating eye, Roman, or aquiline nose, and generally wears spectacles. His forehead is broad, and exhibits considerable prominence of the organ of ideality. His perceptive faculties are well developed, while none who have read his writings or heard him preach, will question the fact that he possesses a great command of language. On the whole, his features are symmetrical. His style of preaching is easy and dignified; there is nothing like stiffness or self-importance in his manner. He preaches in a black gown, and from a pocket Bible, which he usually holds in his hand, and sometimes in both. All his movements are natural, while his voice, features, and gestures harmonize. He is never at a loss for striking illustrations, paints mental pictures on the mind in a graphic and masterly manner, and whether in the pulpit or on the platform, secures the complete attention of his audience. His criticisms on the translation of his text, or other parts, are simple, clear, and pointed. In short, his whole appearance indicates keen perception, refinement, and great mental culture. Those who have read his great Protestant discussion with Daniel French, Esq., barrister, held at Hammersmith a few years since, will be better able to judge of his critical powers, (which he uses unsparingly when Popery is the subject of his remarks,) than those who have read only his glowing descriptive discourses on the Apocalypse. Some who have not heard him, imagine that his style of preaching must resemble that of the celebrated Whitefield; but from the description we have of the latter's style, there can be but little similarity, except in the effect produced. Whitefield's voice was very powerful, and of considerable compass; he was indeed a "son of thunder," and could be heard at a great distance. An ignorant man oddly, but strikingly described his eloquence, when he said that Mr. Whitefield "preached like a lion." So strange a comparison conveyed no napt notion of the force, and vehemence, and passion of the oratory which awed the hearers, and made them tremble like Felix before the apostle. Dr. Cumming's voice is not powerful, nor of very great compass; but it is, however, so clear and well cultivated, and his articulation so distinct, that he can be heard in any part of his church; while his style is so chaste, his topics so inspiring to the saint, and practical and searching to the sinner, that he rivets the attention of all who hear him. His musical talent must be great, as it can be detected in the varied and harmonious intonations of his voice. Although a Scotchman, he has but little of the Scotch accent. When in a critical mood, his pronunciation is remarkably keen and clear, and when dwelling

upon plaintive subjects, is equally pathetic; but when in a descriptive mood he lifts, as it were, the imagination from earth to the skies,—from hell to heaven,—from the cross to the crown,—from paradise lost to paradise restored, at "the times of restitution."

"Behold, what fire is in his eye, what fervor in his cheek!

That glorious burst of winged words! how bound they from his tongue!

The full expression of the mighty thought, the strong triumph argument;

The rush of native eloquence, resistless as Niagara, The keen demand, the clear reply, the fine poetic image,

The nice analogy, the clenching fact, the metaphor bold and free,

The grasp of concentrated intellect, wielding the omnipotence of truth,

The grandeur of his speech, in his majesty of mind, Upon whose lips the mystic bee hath dropped the honey of persuasion."

Dr. Cumming's noble talents, which have been employed in the service of God, have gained for him an extensive reputation, and placed him in a prominent position, by which he is enabled to exert an influence on the minds of some who could not easily be reached under other circumstances. Distinguished individuals sit under the word so faithfully preached by him, and some months since he preached a sermon before the Queen, which was printed in the "Herald." The sermon preached on that occasion was printed and extensively circulated. I understand that he is one of the Moderators of the Scotch Kirk, and that he has recently been appointed one of the inspectors of the schools in Scotland.

I will close this article by desiring that the Lord may preserve him to warn men of the speedy return of Zion's King, until the opening heavens shall reveal him in his glory, and then give him that crown of righteousness laid up for Paul, and all those who love Christ's appearance. J. W. BONHAM.

THE OFFICE OF THE HOLY SPIRIT.

We trust that no one who believes in the Bible as the true guide for Christians, will deny that the Holy Ghost is in the world to perform a work of mercy for men in the absence of Christ, who, when about to leave the world to go to the Father, said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."—John 14:16. These words of comfort were spoken for their and our instruction. In the 26th verse, he tells us more of the character of the Comforter. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Thus we are shown that it is not only a comforter, but also a teacher. And we are not left here but in John 15:26 we are told that it is "the Spirit of truth, which proceeds from the Father, he," says, Christ, "shall testify of me." This then must be a safe teacher, it is the Spirit of truth, and it proceeds from God the Father. This is the Holy Ghost, and it is to bear testimony of Christ, as the only source of life, and Saviour of men. Jesus goes on to show that he must first leave, or the Holy Ghost will not come to take his place in the world, and to teach the things of Christ to his disciples. But this is not all, neither is it the most important work that is attributed to him, by him who "spoke as never man spake." Hear him again: "And when he (the Holy Ghost) is come, he will reprove (convince) the world of sin, and of righteousness, and of judgment." Thus we are assured by Christ, that the Holy Ghost does convince men of sin, however some may plead that they have no guilt for sin, no knowledge of righteousness, or fear of judgment. Men of all ages, and in all conditions, must be made to feel the convincing influence of that Spirit, though they may resist it. (Acts 7:51.) It is sent to accompany the word of inspiration,—it is "the Spirit of truth," sent to teach men their lost condition, their sinfulness, and to awaken in them the fear of meeting a righteous God in judgment. But it does not leave them in their trouble, but points them to Christ, the great Physician, the only Saviour, through whose name alone they can obtain pardon, and by whose atonement they may be sanctified, and obtain eternal life. (1 Pet. 1:2.) If not resisted, it will break the stubborn will of man,—the carnal mind, which is not subject to the will of God; for it is not in the power of man to change his own heart from sin to holiness; but it is in the Holy Ghost,—for it is God that worketh in you both to will and to do of his own good pleasure."—Phil. 2:13. God will have all the glory of changing our affections, and controlling our passions, if it be done. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5, 6. When such a work is done by the mighty power of God, by our yielding to its influence, then the reprover becomes our "Comforter," and sheds light on our once benighted minds, causing peace in our troubled hearts, "and all things become new." It now unfolds to us "the exceeding riches of Christ," as revealed in what he has spoken to us. It causes light to shine on the sacred pages, that before were dark and meaningless to us. It begets hope in the heart that was without hope; such hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. 5:5. How great is the gift of God! truly he is worthy that we should love and obey him.

We are not only to obtain hope, but to abound. See again: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."—Rom. 15:13. Tell me, ye that have not the Comforter in your hearts, how do you expect to bear its fruits, or to enjoy them? Remember, they are "love." This is the first impulse of the Spirit of God, "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22, 23. It is the Spirit alone that will enable men to "obey the truth, which purifies the heart."—1 Pet. 1:22. This is of course

done through the medium of faith. If we have the Comforter, we may know it; and if we walk in the Spirit, it will "seal us unto the day of redemption." But remember, dear reader, that "they who have not the spirit of Christ are none of his."—Rom. 8:9. But "as many as are led by the Spirit of God they are the sons of God."—Rom. 8:14. What a high privilege to be the sons of God, to have "the spirit of adoption," and to be "joint heirs with Christ." Yes, and the Spirit enables us to "mortify the deeds of the body," and keeps us from "fulfilling the lusts of the flesh." It "makes intercession for us, with groanings that cannot be uttered." Do any think the gift of the Holy Ghost was confined to the apostolic days? Let them listen to Peter, (Acts 2:38): "Then said Peter unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This promise extends to the end of the world for all believers. Paul tells us that it is God's seal, and the believer's earnest, or pledge of a future home. Hear him: "After that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13, 14. No wonder the apostle exhorts us to be "filled with the Spirit," while it is so important an agent in our salvation. "What, know ye not that your body is the temple of the Holy Ghost, which is in you?"—1 Cor. 6:19. The Spirit is what makes the word effective, it is the temper that makes the sword unyielding, which gives it edge and point, and enables him who uses it to be successful in the battles of the Lord. Says Paul, (Eph. 6:16): "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always, with all prayer and supplication in the Spirit." Again, Jude exhorts us: "But ye, brethren, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life."

I. C. WELLCOME.

THE SABBATH-REST.

[We wish it to be understood that we do not endorse the astronomical conclusions in the following article that there are fixed stars in our "solar system";—the theological, that the sabbath was changed in the time of Moses from the first to the seventh day of the week; nor the exegetical, that Matt. 28:1 will literally read "towards one of the sabbaths"—the melonymical use of the word "week" having been before shown.—Ed.]

The word sabbath is significant of rest. After viewing the manifold and wonderful works of God,—after having taken one view of infinite space, where measuring from the centre of the solar system (the sun), we travel 2,000,000,000 miles before we come to the farthest of the fixed stars in this system,—from which point we go two hundred thousand times one hundred millions of miles (and perhaps further) before we come to another of the fixed stars. But all this, as is demonstrated (see Dr. Lardner's late Lectures.) And then consider the infinite space that may exist beyond this—with perhaps worlds more glorious far than this. Who, I ask, after taking such a view of the attributes of Omnipotence, would not marvel were they told that such an one needed a sabbath rest? This cannot be supposed. Perhaps it was to make more hallowed the glorious work of earth. But suffice it for us to know, that in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, which rest is called sabbath. But this is not the only sabbath. Says the apostle, looking through the vista of time to the final of all sabbaths, "There remaineth therefore a sabbath rest for the people of God."—Heb. 4:9. From the exhortation to "fear lest any should seem to come short of it," I think it must appear obvious to all, that this rest pertains to the future and eternal state of the saints: and no doubt this is the only real and perfect sabbath promised to man. If it is asked, Do we not now enjoy a seventh day, or sabbath rest? I reply, Yes—a shadow of the future and glorious sabbath. (See Col 2:17.)

What and where is this shadowy sabbath? Hath the Jew it, or the Christian? I believe the Christian. The Jewish sabbath was sanctified with divine law. But it will be remembered that Israel, after their exode from the Egyptian world, received, or had appointed to them many new and important ordinances, among which I have no doubt we may count the sabbath as one, not once to suppose but that there had previously existed a terrestrial seventh day rest. But sabbath, meaning only the rest-day of the week, it would simply imply that there was now a change in reckoning of time. The giving of this sabbath we find recorded in Ex. 16:22-30, and being the seventh day after manna was given. In the first verse we are informed, that on the fifteenth day of the seventh month after their departing out of the land of Egypt, they journeyed from Elim to the wilderness of Sin, which would have been on the sabbath, unless changed. Considering all of which facts, I believe we are compelled to suppose that either (1) the Jews have before this been ignorant of, and had observed no sabbath; or, (2), they had most wickedly violated the command of God in not observing it; or, (3), they had observed the sabbath according to their former reckoning, and were a good people. I choose the latter view, as being the most scriptural, and, as I conceive, the only rational view that can be taken. We therefore prove this sabbath was given to this especial people, and may be expected to continue so long as they should continue the especially favored people of God, and no longer, (in proof of which, see chap. 31:14-17,) for it was to be observed for a perpetual covenant,—and a sign of what? Of the covenant. And will this particular sabbath cease after this covenant becomes null? Certainly it will.

Having thus seen that this sabbath was a sign and a part of the covenant of God with this people, (see Ex. 31:14-17,) and would consequently become null, should the covenant, we have but to ask whether this (the old) covenant has been broken or not, to decide whether this (the Jewish) sabbath exists or not. And what saith the Lord of this people and covenant?—"They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his (this) people, till there was no remedy."—2 Chron. 36:14-16. Again. Does not the Lord say they are "like a broken potter's vessel, or bottle, that cannot be made whole again?" (See Jer. 19:4-12.) And have they not forsaken the covenant of the Lord their God?—(Chap. 22:8, 9.) Therefore, inasmuch as the old covenant has long since passed away, and the new been established, is it not demonstrated that the Jewish sabbath, as a part of this covenant, has long since been obsolete?

Much more might be said to further demonstrate this point, but lest being tedious I forbear, and hasten, in the next place, to adduce a few of the reasons why the present Christian sabbath is the true shadowy sabbath, and notice some of the glorious considerations that occur therefrom.

1st. Because a shadow must continue until we come to the substance. (See Col. 2:17.)

2d. Because it is taught by the word of God. It having now become a fact of no small note, that the writers of the four gospels never call the first day of the week (i. e., reckoning Jewish time,) anything but sabbath; so that as says Mr. Litch of Matt. 28:1—"A literal rendering would be, if we adopt the principles of our translators of Anglicising instead of translating the word—And in the end of sabbaths, as it began to dawn toward one of the sabbaths." So also with Luke 27:1, etc.

To some this may seem a paradox; but with our former conclusions in mind, all appears reconciled, and beautiful: namely, the old covenant, including the Jewish sabbath, being broken, was to now pass away, while the new should now (A. D. 33) be established—confirmed. So that, in the end of the sabbath—Jewish reckoning—it began to dawn toward the sabbath—Christian reckoning; i. e., it was seventh day, or sabbath with Christians; and such remember is the declaration of the Holy Ghost. It may be objected to this view, that sabbath originally signified week. But what person of honest motives would for a moment think to ask such a question while considering Matt. 28:1? All know that it signifies seventh day, or sabbath, and if so in one case, why not in the others?

3d. The fact that this was sanctioned by the primitive church, I deem no small proof in favor of this doctrine. It was on this day that Jesus arose from the dead. And again on the sabbath, eight days from this time, we find the Christians assembled for worship again. It may be objected to this last point, that Christ commanded his disciples to pray that their flight from Jerusalem might not be on the sabbath day, and that the apostles often were found preaching on this day, and so showed that they regarded it as the sabbath. But who does not know that the Jewish law required this strict regard to be shown toward their sabbath, of even the strangers within their gates? And had the disciples endeavored to flee on that day, the Jews would no doubt have sought to hinder them. Much might be said in proof of this point, but this I trust is sufficient for all candid minds, and I pass to notice the glorious considerations that grow out of this subject.

It certainly must be of no small satisfaction to know, that though the prominence has not been given to the Sabbath that was under the Jewish dispensation, yet God has so ordered it in his providence, that this, the proper day, has been regarded all down through the eighteen hundred years past.

The fact that this sabbath-rest is but the shadow, or prototype of the future glorious rest which remains to the people of God, is a subject of infinite value to the weary and way-worn pilgrim of earth. (See Col. 2:17; Heb. 4:8.) Such, we are assured, has been the faith of saints in all the former (primitive) times. Barnabas says: "In six days, that is, in six thousand years, shall all things be accomplished. And what is that he saith, He rested the seventh day? He meaneth this, that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun and moon and stars, then he shall gloriously rest in the seventh day." Says the celebrated historian Gibbon: "As the works of creation had been finished in six days, their duration in their present state, according to a tradition [i. e., opinion, or doctrine,] which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred, that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful sabbath of a thousand years."

Thus we see that this, instead of being a "cunningly-devised" fable, is the faith once delivered to the saints. How blessed is the thought, that there is rest. It is a well-known fact, that those who are most devout, love most the sabbath; and rest is most appreciated by the man that labors. So doubtless it is with regard to this glorious future rest. How often does the pilgrim sing:

"Here o'er the earth as a stranger I roam,
Here is no rest—is no rest;"

and again:

"O land of rest, for thee I sigh."

Yes, it is for the weary, way-worn traveller to say in joyful anticipation of the sabbath-rest that remains for the people of God, When shall come the sacramental host of God! yea, from all ages come, and now enter into the joys of thy Lord. Some who have fallen in the bloody contest with Apollyon, others who have often been assailed by the fiery darts of old Diabolus, some of whom have often fought desperately with the tyrant self, and all of whom have stood in hostile array against the world, the flesh, and the devil, but all now have the victory through the Lord Jesus Christ. O, weary brother, what encouragement this! Our labor is not in vain in the Lord. What though the night be so dreary and long? Knowest thou not that soon its cold damps, its blighting frosts, its dreary dark, its sorrows, sickness,

pain, fatigue, with death itself, shall all give way, for the Sun of Righteousness shall arise with healing in his wings. The day of God,—that day for which all other days were made, yea, the day of joyful rest. Then O, my brother, gird on thy armor anew, for so in a little while we will enjoy the sabbath-rest that remains to the people of God.

P. B. MORGAN.

Extracts from Letters.

Bro. JAS. G. WHITE writes from Lake Providence (La.), Oct. 17th, 1851:

DEAR BRO. HIMES:—In haste I embrace this opportunity of addressing you a few lines, to say that I have not forgotten you, nor the blessed cause which you are promulgating. I am still trying to keep alive in this place the glorious truths that the Advent people generally are promulgating to a scoffing world. There are but few in this country that believe our glorious message to this wicked and last age, of the present organization of things; yet the truth, although advocated by feeble hands in the South, is having some effect. I received a letter a few days since from a Methodist minister who belonged to this Conference, in which he stated that he fully subscribed to the doctrine of the pre-millennial advent of our Saviour. Some time ago he believed in the doctrine of the world's conversion, or millennium previous to the coming of our Saviour. He states to me that he has not thoroughly examined the subject, but is convinced of the truth of the doctrine of the pre-millennial advent of our Saviour, which was to me, I assure you, soul-cheering news. Our message is truly a glorious one, and is convincing to those who will take the trouble to examine for themselves its glorious truths.

Bro. H. L. SMITH writes from Auburn (N. Y.), Oct. 22d, 1851:

BRO. BLISS:—With gratitude to our heavenly Father I would say, we have been made to rejoice more and more in hope of coming glory, while enjoying the brief visit of our beloved Brn. Himes and Burnham. Bro. Burnham preached from 1 John 3:1-4. "This hope" of seeing our Lord at his appearing, when clearly presented, fills the heart with full assurance, and makes the pilgrim forget for a time the tribulation through which he must enter the kingdom of God. The God of hope reward our brother for his labor of love. We were permitted to enjoy the use of a good meeting-house, and some three hundred present listened with good attention to the word. We will commit our way unto the Lord, and wait until the day of reward to make manifest the fruit of our feeble efforts to "make all men see the fellowship of this mystery—Christ in us the hope of glory." Praise God for pardon and peace through the blood of the Lamb now, and eternal life, in a heavenly country and the holy city, in prospect.

Obituary.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live; and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DEAR SIR:—Will you be so kind as to put this death in your "Herald," and also these three verses to it!—it will oblige us very much, and give us satisfaction, as we take your paper. We should like to see his death noticed in it; it was our only one, and one on which we doted very much; but death came and claimed it. But we rejoice to think it will not always sleep, but will come forth anew. C. C. H.

Lines written on the death of FRANK EUGENE HATCH, who died at Spencer Oct. 20th, 1851, aged thirteen months and eighteen days.

O death! how couldst thou
Seek our pleasant bower,
And steal from it our only,
Sweetest earthly flower!

We weep that we can no more press
That little hand to us so dear,
No more can feel thy soft caress,
Thy bird-like voice no longer hear.

We weep—but hark! methinks I hear
Celestial music round me float,
And while I bend my listening ear,
I seem to catch a seraph's note. C. C. H.

DESTRUCTION OF A SHIP BY A WHALE.

The following account of this thrilling catastrophe, mention of which was made in last week's *Herald*, is from a late number of the *Panama Herald*. The *Ann Alexander* sailed from New Bedford June 1st, 1850, and had taken 500 barrels of oil in the Atlantic. She called at Paia on the 31st of May, and was proceeding on her cruise to the South Pacific when this unforeseen disaster occurred:

"On the 20th of August last, she reached what is well known as the 'Off-Shore Ground,' in lat. 5 50 South, lon. 102 West. In the morning of that day, at about 9 o'clock, whales were discovered in the neighborhood, and about noon the same day they succeeded in making fast to one. Two boats had gone after the whales—the larboard and the starboard, the former commanded by the first mate, and the latter by Capt. Deblois. The whale which they had struck was harpooned by the larboard boat. After running some time, the whale turned upon the boats, and rushing at them with tremendous violence, opened its enormous jaws and taking the larboard boat in,

actually crushed it into pieces as small as a common sized chair! Capt. Deblois immediately struck for the scene of the disaster with the starboard boat, and succeeded, against all expectation, in rescuing the whole of the crew of the demolished boat—nine in number! How they escaped from instant death when the whale rushed upon them with such violence and seized their boat in its ponderous jaws, is a mystery known only to Him who holds the waves in the hollow of his hands."

"There were now eighteen men in the starboard boat, consisting of the Captain, the first mate, and the crews of both boats. The frightful disaster had been witnessed from the ship, and the waist boat was called into readiness and sent to their relief. The distance from the ship was about six miles. As soon as the waist boat arrived, the crews were divided, and it was determined to pursue the same whale, and make another attack upon him. Accordingly they separated and proceeded at some distance from each other, as is usual on such occasions, after the whale. In a short time they came up to him and prepared to give him battle. The waist boat, commanded by the first mate, was in advance. As soon as the whale perceived the demonstration being made upon him, he turned his course, suddenly, and making a tremendous dash at this boat, seized it with his wide-spread jaws, and crushed it into atoms, allowing the men barely time to escape his vengeance by throwing themselves into the ocean."

"Capt. Deblois, again seeing the perilous condition of his men, at the risk of meeting the same fate, directed his boat to hasten to their rescue, and in a short time succeeded in saving them all from a death little less horrible than that from which they had, twice, so miraculously escaped. He then ordered the boat to put for the ship as speedily as possible, and no sooner had the order been given than they discovered the monster of the deep making towards them with his jaws widely extended! Escape from death now seemed totally out of the question. They were six or seven miles from the ship—no aid even there to afford them necessary relief, and the whale, maddened by the wounds of the harpoon and lances which had been thrown into him, and seemingly gloating with the prospect of speedy revenge, within a few cables' length! Fortunately, the monster came up and passed them at a short distance. The boat then made her way to the ship, and they all got on board in safety."

"After reaching the ship a boat was despatched for the oars of the demolished boats, and it was determined to pursue the whale with the ship. As soon as the boat returned with the oars sail was set, and the ship proceeded after the whale. In a short time she overtook him, and a lance was thrown into his head. The ship passed on by him, and immediately after they discovered that the whale was making for the ship! As he came up near her they hauled on the wind, and suffered the monster to pass her. After he had fairly passed they kept off to overtake and attack him again. When the ship had reached within about fifty rods of him, they discovered that the whale had settled down deep below the surface of the water; as it was near sun-down, they concluded to give up the pursuit."

"Capt. Deblois was at this time standing in the nighthead on the larboard bow, with craft in hand, ready to strike the monster a deadly blow should he appear, the ship moving about five knots, when looking over the side of the ship, he discovered the whale rushing towards her at the rate of fifteen knots! In an instant the monster struck the ship with tremendous violence, shaking her from stem to stern. She quivered under the violence of the shock, as if she had struck upon a rock! Capt. Deblois immediately descended into the fore-castle, and there, to his horror, discovered that the monster had struck the ship about two feet from the keel, abreast the foremast, knocking a great hole entirely through her bottom, through which the water roared and rushed in impetuously! Springing to the deck, he ordered the mate to cut away the anchors and get the cables overboard to keep the ship from sinking, as she had a large quantity of pig iron on board. In doing this, the mate succeeded in relieving only one anchor and cable clear, the other having been fastened around the foremast. The ship was then sinking very rapidly."

"The Captain went into the cabin, where he found three feet of water; he however succeeded in procuring a chronometer, sextant, and chart. Reaching the decks he ordered the boats to be cleared away and to get water and provisions, as the ship was heeling over. He again descended to the cabin, but the water was rushing in so rapidly that he could procure nothing. He then came upon deck, ordered all hands into the boats, and was the last himself to leave the ship, which he did by throwing himself into the sea and swimming to the nearest boat! The ship was on her beam end, her top-gallant yards under water. They then pushed off some distance from the ship, expecting her to sink in a very short time. Upon an examination of the stores they had been able to save, he discovered that they had only twelve quarts of water, and not a mouthful of provisions of any kind! The boats contained eleven men each; were leaky, and night coming on, they were obliged to bail them all night, to keep them from sinking!"

"Next day at daylight they returned to the ship, no one daring to venture on board but the Captain, their intention being to cut away the masts, and fearful that the moment the masts were cut away, the ship would go down. With a single hatchet the Captain went on board, cut away the mast, when the ship righted. The boats then came up and the men, by the sole aid of spades cut away the chain cable from around the foremast, which got the ship nearly on her keel. The men then tied ropes round their bodies, got into the sea and cut holes through the decks to get out provisions. They could procure nothing but about five gallons of vinegar and twenty pounds of wet bread. The ship threatened to sink, and they deemed it imprudent to remain by her longer, so they set sail in their boats and left her."

"They were then in a dreadful state of anxiety, knowing that in a very few days, unless a kind Providence should direct them to fall in with some ship, they must all die by starvation and thirst, or that to sustain life, they would be obliged to eat each other's

bodies as soon as life had departed! However, as long as they had strength, they knew it was their duty to wait and watch patiently, and trust to that Good Being who had twice saved them from the jaws of the monster of the deep, the day previous. Their only hope was in trying to reach a rainy latitude, that, from the rains that might fall they could sustain life. With this hope they directed their course northwardly, and on the 22d of August, at about 5 o'clock P. M., they had the indescribable joy of discerning a ship in the distance. They made a signal, and were soon answered, and in a short time they were reached by the good ship *Nantucket*, of Nantucket, Mass., Capt. Gibbs, who took them all on board, clothed and fed them, and extended to them in every way the greatest possible hospitality."

"On the succeeding day, Capt. Gibbs went to the wreck of the ill-fated *Ann Alexander*, for the purpose of trying to procure something from her, but as the sea was rough, and the attempt considered dangerous, he abandoned the project. The *Nantucket* then set sail for Paia, where she arrived on the 15th of September, and where she landed Capt. Deblois and his men. Capt. Deblois was kindly and hospitably received and entertained at Paia by Capt. Bathurst, an English gentleman, residing there, and subsequently took passage on board the schooner *Providence*, Capt. Starbuck, for this port, arriving here on Sunday last, the 12th inst."

Sir John Franklin.

Surgeon Kane, who has just returned with the American expedition from the Arctic seas, has written to Mr. Grinnell his views touching the prospect of yet discovering the whereabouts of the lost navigator. The following extracts are full of interest and encouragement:

The position of Franklin's party in the winter of 1845-6 has now been definitely ascertained. It was in the Cove between Cape Riley and the so-called Beechy Island, which is, in fact, a peninsular forming the South-eastern Cape of Wellington Channel. His encampment occupied the narrow strip of low land between Lancaster Sound and this Channel, and commanded a full view of the ice-clad waters of both. The traces of his party continued northwardly. We even discovered the unmistakable marks of sledges extending towards the north. These were, in one place, well defined on the shingle limestone, and, further in the hardened snow of former years. There can be no doubt, then, either that Sir John did in fact proceed from his first wintering ground, or that, at least, he made observations in that direction to a considerable, and we do not know how great a distance."

He certainly did not leave his quarters early in 1846, and there are some marks which might support the idea that he did so somewhat hastily, as if availing himself of an unexpected pathway. If there are no traces of him in the direction of Cape Walker, as there are none of later date than 1845-6 in the neighborhood of Beechy, the inference seems to me irresistible that he passed northward by Wellington Channel, and that he did not return."

He might be able to do so without having encountered any fatal accident. We were ourselves, as you know, caught nearly opposite poor Franklin's first sojourn, and borne northward in the ice for fifteen days, directly against the theoretical currents, and with great rapidity. We saw at this time high and dome-like ranges of land trending north-westwardly ahead of us, in the latitude of 76 at least, and probably much farther. The axis of Polar drift must then be more or less from the north-west, and must have its seats of greatest accumulation along the northern coast of what we call Cornwallis's Island. Into the region north and west of this, which for aught we know may be open always, and which must be open sometimes, as we know, a continuance of our drift for a few days longer would have carried the American squadron; and it is not difficult to imagine that Sir John, if caught in the ice of Wellington Channel, may have been impelled by a like cause in the same direction; as certainly if he was not so caught he would follow the open water. I should say that he is now to be sought for north and west of Cornwallis's Island."

As to the chance of the destruction of his party by the casualties of ice, the return of our own party after something more than the usual share of them, is the only fact that I can add to what we knew when we set out. The hazards from cold and the privation of food may be almost looked upon as a subordinate. The snow-hut, the fire and light from the moss-lamp fed with blubber, the seal, the narwhal, the white whale, and occasionally abundant stores of migratory birds, would sustain vigorous life. The scurvy, the worst visitation of explorers deprived of permanent quarters, is more rare in the depths of a Polar winter than in the mildest weather of the moist summer: and our two little vessels encountered both seasons without losing a man."

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Nov. number, being No. 7 of Vol. 5, is now out. The following are its contents:

To a Child	Too Busy
Returning Good for Evil	A Little Girl and her Father
Curiosity of Children	A Billion
Walking with God	The Secret
I see a Light—I'm almost Home	The Child and the Bird
Wise Sayings	Politeness and Friendship
Choice of Companions	Scripture Questions
A Secret for being Happy	The Perfect Rule
	Puzzles, &c. &c.

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[Apr. 26.]

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WE have made arrangements with a house in London, to far nish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.
Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed.

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, of Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the *Westleyan Harmony*.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street [O. 12.]

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Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly-celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the Distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children.

I have found it, as its ingredients show, a powerful remedy for colds, and coughs, and pulmonary diseases.

Brunswick, Me., Feb. 5, 1847. PARKER CLEVELAND, M. D.

From an Overseer in the Hamilton Mills, Lowell.

Dr. J. C. Ayer—I have been cured of the worst cough I ever had in my life, by your Cherry Pectoral, and never fall, when I have opportunity, of recommending it to others. Yours, respectfully, Lowell, Aug. 10, 1849. S. D. EMERSON.

Read the following, and see if this medicine is worth a trial. This patient had become very feeble, and the effect of the medicine was unmistakably distinct:

"U. S. Hotel, Saratoga Springs, July 5, 1849.

"Dr. J. C. Ayer:—Sir—I have been afflicted with a painful affection of the lungs, and all the symptoms of settled consumption, for more than a year. I could find no medicine that would reach my case, until I commenced the use of your Cherry Pectoral, which gave me gradual relief, and I have been steadily gaining my strength till my health is well nigh restored."

While using your medicine, I had the gratification of curing with it my reverend friend, Mr. Truman, of Sumpter District, who had been suspended from his parochial duties by a severe attack of bronchitis. I have pleasure in certifying these facts to you, and am, sir, Yours respectfully, J. F. CALHOUN, of South Carolina.

The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption:

"Chester, Pa., Aug. 22, 1846.

"J. C. Ayer:—Sir—I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months. Coughing incessantly night and day, I became ghastly and pale, my eyes were sunken and glassy, and my breath very short. Indeed, I was rapidly failing, and in such distress for breath, that but little hope of my recovery could be entertained. While in this situation, a friend of mine, the Rev. John Keller, of the Methodist church, brought me a bottle of your Cherry Pectoral, which I tried more to gratify him than from any expectation of obtaining relief. Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months, I am well and strong, and can attribute my cure only to your great medicine."

"With the deepest gratitude, yours, &c. JAMES GODFREY." Prepared and sold by JAMES C. AYER, Practical Chemist, Lowell, Mass. [n. 13-m.]

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JOHN S. TAYLOR, Publisher, 143 Nassau-street, N. Y. [n. 28-6m.]

THE ADVENT HERALD.

BOSTON, NOVEMBER 15, 1851.

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As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

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THE PNEUMATOLOGIST.—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," "Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c." Price (paper cover), 75 cents (7 oz.); in boards, \$1 (10 oz.)

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"Analysis of the Twenty-fourth of Matthew." By Rev. H. Carlton, Congregational minister of Stow, Vt. This is a very good analysis of this chapter, of which we gave an approving notice in the Herald some months since. Those wishing a work explanatory of Matt. 24th to put in the hands of ministers, or persons of intelligence, will find the above well adapted for the purpose. We have a few copies for sale. Price, 20 cts. Postage (under 500 miles), 2 cts.; over that distance, 4 cts.

ADVENT MINISTERIAL CONFERENCE.

This Conference commenced, as per advertisement, on the 28th ult. The services were opened by singing, "Hail to the brightness of Zion's glad morning," after which prayer was offered by Elder L. Osler.

Pro. Henry Plummer was chosen President, Brn. J. W. Bonham and O. D. Eastman were appointed Secretaries, and I. E. Jones, L. Osler, J. Pearson, jr., A. Sherwin, and J. V. Himes, business committee.

AFTERNOON SESSION.—Services were commenced with prayer by Bro. Jones, after which Bro. Osler preached from Rom. 5:1-5. The discourse was a brief, but an interesting one, and was listened to with attention. Bro. Jones followed, and made some appropriate remarks in reference to revivals. Bro. Collins exhorted the ministering brethren present to "preach the word," as God would have them preach, and the members of the church to bestir themselves and do their duty. The services were concluded with singing, "Come let us anew our journey pursue."

EVENING SESSION.—A number of brethren met before the hour appointed for preaching, in order to spend a season in prayer to God for the outpouring of his Holy Spirit.

Bro. Jones preached a sermon from 2 Pet. 1:1-8. He called attention to the faith delivered to and cherished by the early Christians, showed that Abraham also looked for an inheritance, which he expected to receive after the resurrection. He called attention to the "times of restitution," and showed, that in every instance in which the glory of the Lord covering the earth is spoken of, it refers to visible brightness. He next adverted to the glory of the Lord as seen on Mount Sinai, as a burning fire and visible glory, and argued that "glory" means glory, as in the nine cases referred to, and not praise to God, as some assert. Bro. Jones dwelt briefly, but pointedly, on the graces mentioned in the text, in the order in which they are recorded, and earnestly exhorted the brethren to cultivate them, that they may enter upon the realization of their inheritance when the earth shall be brought back to its primeval state of inconceivable beauty and glory.

WEDNESDAY, Oct. 29—MORNING SESSION.—Prayer by Bro. P. Hawkes.

Bro. Jones, in behalf of the business committee, brought before the Conference the propriety of State conferences, in order that we may learn from each other the state of the cause, its wants, and its prosperity, and be enabled thereby to labor more effectually. Order is one of heaven's first laws; a family without order is the nearest like Bedlam of anything on earth; and the same may be said of a church without order. He brought also before the meeting the propriety of bringing into the field the labors of all who are capable of ministering to the church.

Bro. Osler dwelt upon the necessity of having before us a definite work, and of feeling a greater interest in each other. He referred to the fact, that many of our churches do not love order, because they have been taught disorder by some who have occasionally ministered to them. Had arrangements similar to those now suggested been entered into a year ago, the cause in many places might have been saved from the flood of error which has since rolled upon them, and annihilated nearly everything that is good. But having reaped the bitter fruits of disorder, some begin to feel the importance of order. Those who are travelling through New England advocating strange views, and endeavoring to prevent the establishment of order, should be discountenanced by us. Bro. Osler then called attention to the church at Worcester, and spoke of its future prosperity, providing they could obtain such a minister as they desire.

Bro. Jones also alluded to the effect caused among us by a lack of Bible order. He hoped that the resolutions that might be passed would be carried into effect, and not be simply passed, to be heard of no more. Bro. J. showed how the wants of the cause may be supplied, by the adoption of judicious and orderly plans. He referred to the state of mind of many in Dover, N. H., and the flattering prospect of the cause in that place, if order was established, and the services of a minister could be permanently secured. To labor with the church there a few weeks, and then leave them a prey to those who preach some truth, and a great deal of error, is useless.

Bro. J. Pearson, jr., considered that the ministers should be united, and that our prominent and most influential brethren should utter their views in favor of organization. The disorder that exists among us has prevented many good men from uniting with us. We need something more than speechifying. He called attention to the evil results from a lack of order among those promising companies so interested in the doctrine of the Advent under the labors of those who spend most of their time as evangelists. Let those assembled resolve to carry out the resolutions that may be passed. He showed the importance of a systematic plan to aid young men to enter the field, and stated that many churches are now asking that steps for the establishment of order should be taken. By judicious effort on the part of those who preach, many now opposed to organization may be brought to see its desirableness. He hoped that some plan would be adopted by which laborers may be added to the church. There is work now for two hundred men, if they could be obtained. There was one difficulty, and that is, many of the ministers are not members of any church. The ministers ought to be in the church in order to be in a position to carry out the plans suggested. The colporteur system was also important; we should have men to attend to the smaller meetings, and visit from house to house.

Bro. P. B. Morgan heartily approved of the suggestions that had been made, and hoped that some plan would be adopted at once, and if not perfect, let it be revised and improved. We have men enough to do the work, and a great responsibility rests upon us.

Bro. Jones said, that particular arrangements will necessarily grow out of our more general ones, and that our light will increase as we progress.

Bro. Philo Hawkes preferred a system of order. He was glad to learn the feelings of the brethren on the subject, and was willing to adopt even stringent resolutions. He was decidedly in favor of order.

Bro. Himes felt much interest in the remarks that had been made, and in the feeling manifested by the brethren.

He had hastened a distance of four hundred miles in order to attend this conference. He referred to the one held at Salem, and its encouraging result, and said that we were now ready for a conference, to unite with brethren in other New England States, and elsewhere. Let us unite and do our work; and do not be discouraged. He said that we must do something for the ministry and the churches, or dwindle out an inefficient existence. There probably could be raised five hundred churches, had we duly qualified ministers to take charge of them. In nearly every place where there has been a judicious and faithful ministry, the cause has been saved, and good accomplished. Bro. H. spoke of the reasons which kept ministers of other denominations from uniting with us, and also of some of the means used to cause some to leave us and unite with other denominations, calling attention to one case of that character. The pastors among us must preach more in destitute places in their vicinity during the week. Our evangelists also should so arrange their work, that there may not be two or three preachers in one place at the same time. The work of an evangelist is to plant churches; but he does not plant for another to dig up, instead of watering. Many of our evangelists have not carried out their proper work, and he advocated the formation of a fund to sustain evangelists. In reference to church organization, he had never had but one mind. A Christian church is composed of a company of believers in Christ united in a body. Their names should be enrolled. The scriptural officers are a pastor, deacons, and a recording secretary. In every place where there is a sufficient number of Adventists to form such a church, they should do so. It is the duty of evangelists to unite them, and "set things in order" in such bodies. Much has been lost by neglecting this primitive practice; the time has now come for us to act in the matter. Let us in every place where we labor and gather a company of believers in Christ and his speedy advent, unite them into a gospel church, with the Scriptures as their rule of faith and practice.

Bro. Osler referred to circumstances which led to the call of the present conference, and the design that it should be a sectional conference. He adverted to the course pursued by our brethren in Pennsylvania, and wished brethren here to pursue a similar course. Brn. Litch, Farrar, Boyer, and Daniels, had resolved not to scatter their labors to the winds, nor labor in places where there was no prospect of their labors being followed up, or of the work being continued. He referred to the success attending the efforts put forth in Bucks county, Pa., and said that ministers should endeavor to take care of the smaller churches, and see that they are well supplied with judicious laborers. It is frequently the case, that some preachers know not, even as late as Saturday, where they can labor on the Sabbath. This should not be so.

Bro. Edwin Burnham thought that organization would be objectionable to some, and that some things must work their own cure. Bible measures cannot be carried out all at once. As we are all agreed in general principles, he considered that we should go on in harmony, as heretofore, and do all that we can.

After the remarks of Bro. Burnham, the conference adjourned to Thursday morning. Without detailing the remainder of the proceedings, we would add, that the conference business was brought to a close on Friday, but the meetings continued over the Sabbath. The utmost harmony prevailed, and the interest increased at every successive meeting. Sermons were preached by Brn. Bonham, Himes, Osler, Morgan, and Jones, to large and attentive audiences. At the close of the conference it was voted, that Brn. Himes, Jones, and Bonham be a committee to determine the time for holding a conference at Worcester, according to resolution.

The following ministering brethren were present:—W. and E. Burnham, Himes, Jones, Sherwin, Kimball, Pearson, Hawkes, Crowell, Eastman, Plummer, Osler, Morgan, Collins, and Bonham. H. PLUMMER, Pres't.

J. W. BONHAM, } Sec's.
O. D. EASTMAN, }

Statistics of Population.

Cities and towns in the United States, whose population, by the census of 1850, is 10,000 and upward:

New York, 515,507; Philadelphia, Pa., 408,815; Baltimore, Md., 189,048; Boston, Mass., 136,871; New Orleans, La., 116,348; Cincinnati, O., 115,436; Brooklyn, N. Y., 97,838; St. Louis, Mo., 64,252; Albany, N. Y., 50,763; Pittsburg, Pa., 50,519; Louisville, Ky., 43,196; Charleston, S. C., 42,985; Buffalo, N. Y., 42,261; Providence, R. I., 41,512; Washington, D. C., 40,001; Newark, N. J., 38,894; Rochester, N. Y., 36,403; Lowell, Mass., 33,383; Williamsburg, N. Y., 30,780; Chicago, Ill., 29,963; Troy, N. Y., 28,785; Richmond, Va., 27,482; San Francisco, Cal., (estimated) 25,000; Syracuse, N. Y., 22,271; Alleghany, Pa., 21,262; Detroit, Mich., 21,019; Portland, Me., 20,815; Mobile, Ala., 20,513; New Haven, Conn., 20,345; Salem, Mass., 20,264; Milwaukee, Wis., 20,061; Roxbury, 18,364; Columbus, O., 18,183; Worcester, Mass., 17,867; Utica, N. Y., 17,565; Charlestown, Mass., 17,216; Cleveland, O., 17,034; New Bedford, Mass., 16,443; Reading, Pa., 15,748; Cambridge, Mass., 15,215; Savannah, Ga., (estimated) 15,000; Bangor, Me., 14,432; Norfolk, Va., 14,326; Lynn, Mass., 14,257; Lafayette, La., 14,211; Petersburg, Va., 14,010; Wilmington, Del., 13,979; Poughkeepsie, N. Y., 13,944; Manchester, N. H., 13,932; Hartford, Conn., 13,555; Lancaster, Pa., 12,369; Lockport, N. Y., 12,323; Oswego, N. Y., 12,205; Springfield, Mass., 11,766; Newburg, N. Y., 11,415; Wheeling, Va., 11,391; Paterson, N. J., 11,341; Dayton, O., 10,977; Taunton, Mass., 10,441; Norwich, Conn., 10,265; Kingston, N. Y., 10,233; New Brunswick, N. J., 10,019; Nashville, Tenn., (estimated) 10,000; Lexington, Ky., (do.) 10,000; Natchez, Miss., (do.) 10,000.

CORRECTION.—Bro. Himes:—The obituary on the death of Bro. Bean's child, inserted in the Herald of the 1st inst. contains two errors, which greatly injure the sense of the writing. In the third line of the third verse, the word "room" should have been "come;" and in the last line of the fourth verse, "thine" should have been "there."

S. D. S.

The Pearl Box, a new volume of instructive stories for the young. Each story contains a moral, and presents, in a familiar manner, the duties of the young in their respective stations, and teaches principles by which they should be governed in the private and public relations of life. It is illustrated by twelve cuts, and is adapted to Sabbath School libraries. For sale at this office—price, 31 cts.

DEPOT OF ADVENT PUBLICATIONS.—A depot of Advent publications is now open in Rochester, N. Y., where Adventists and others can be supplied, by letter, or on personal application to Mr. Wm. Busby, the agent, No. 215 Exchange-street.

BUSINESS NOTES.

I. Webster—W. Luther was credited \$2 at the time you mention to No. 586.

J. G. Eaton—It pays Jerry Eaton to 586. The name to which the paper is sent, and the Post-office at which it is received, should always be given.

M. J. Corlis—The \$3 were received, and paid to 544.

S. Conkright and L. Dudley—Sent each of you a bundle of books to Rouse's Point the 11th, by Rice & Co.'s express—paid express on Conkright's.

H. Sturdevant—Sent you books by mail the 11th.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

Miss CUMMINGS, of Lowell, Mass., does not take her paper from the Post-office—she owes 3 25
Total delinquencies since Jan. 1st, 1851 167 98

HERALD OFFICE DONATION FUND.

From June 4th, 1851.

Previous receipts	29 00
Previous donations	57 45
W. Still	2 00
Friends in Claremont, N. H.	1 25
Excess of donations over receipts ..	60 45

FOR THE DEFENCE.

Previous donations	41 25
J. Truesdale	2 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, on Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach in Marlboro, Sabbath, Nov. 16th; Clinton, 18th; Fitchburg, 19th; Westminster, 20th; Athol, 21st; Northfield Farms, Sabbath, 23d; Vernon, Vt., 25th; Claremont, N. H., 26th and 27th; Grantham (where Bro. Winter may appoint), 28th, and remain over the Sabbath; Hartland, Vt. (Dinsmore Hill), Dec. 2d; Woodstock (where Bro. Slayton may appoint), 3d; Pownet, 4th; East Bethel, 5th; Waterbury, Sabbath, 5th; Burlington, 8th; New Haven (where Bro. Bond may appoint), 11th; Bristol, 12th, and remain over the Sabbath; Mount Holly, 14th and 15th; will some Advent brother call for me at the depot on the arrival of the morning train from Burlington? North Springfield, 19th, and remain over the Sabbath; will Bro. Murphy call for me at Gasset's depot on the arrival of the morning train from Mount Holly?—Each, except Sundays, at 7 P. M. N. E.

Bro. F. H. Berick will commence a course of lectures in "Daily Hall," Augusta, Me., Friday evening, Nov. 21st, to continue every evening until the Tuesday or Wednesday following. He will also hold a conference in South China, commencing Friday evening, Nov. 23th, to continue over the Sabbath.

Bro. Edwin Burnham and F. H. Berick will commence a series of meetings on Thursday evening, Dec. 4th, at or near Wiscasset, where Bro. Harley shall appoint. Notice—Bro. Burnham will take the cars for Bath on the 4th, then the stage to Wiscasset, where Bro. Harley will meet him, to convey him to the meeting. They will commence a conference on Turner's Hill, Whitefield, Thursday, Dec. 11th, to continue over the Sabbath. They will also commence a course of lectures in Hallowell, Thursday, Dec. 18th, and another in Richmond village on Thursday, Dec. 25th, each to continue over the Sabbath. (In behalf of the brethren.) I. C. WELLCOOME.

Bro. C. R. Griggs will preach at Westboro, Mass., Sabbath, Nov. 23d.

Bro. W. Burnham will preach in Dover, N. H. (where Bro. Hays may appoint), Sunday, Nov. 16th.

Bro. J. M. Orrock will attend a conference at North Danville commencing Friday, Dec. 5th.

Bro. I. C. Wellcome will preach at Grantham (Neal-st. school-house), Sunday, Nov. 23d.

Bro. D. Bosworth will preach in Mount Holly, Vt., Sunday, Nov. 23d.

Bro. J. Cummings will preach at Bristol, Vt., Sabbath, Nov. 16.

There will be a conference on Meredith Neck, commencing Dec. 4th, to continue over the Sabbath. Bro. T. M. Preble will be present. We should be glad to have Bro. Himes attend. (For the brethren.) D. WIGGIN.

Bro. T. M. Preble and J. Cummines will attend a conference in the Christian meeting-house (over the Town-house) in Boscawen, N. H., to commence Nov. 19th, 7 P. M., and continue over Sunday.

A Conference will be held in East Kingston, to commence evening of Nov. 20th, and continue over the Sabbath. We hope to see a general rally of all the brethren in that section. Brn. Himes, Bonham, Sherwin, and Hawkes, will attend. Bro. Bentley is requested to be present, if possible. (By request of the brethren at East Kingston.) F. HAWKES.

The Church in Portland, under the charge of Bro. P. B. Morgan, hold their meetings for preaching every Sabbath at the City Hall, and prayer meetings at Clark's Hall every Tuesday evening, and a lecture every Thursday evening at the same place.

Elder E. MACOMBER'S P. O. address is Mattapoisett, Mass.

AGENTS FOR THE HERALD.

Albany, N. Y.—D. Duesler, No. 3 North Pearl-street.	Massena, N. Y.—J. Danforth.
Auburn, N. Y.—H. L. Smith.	Milwaukee, Wis.—Sam'l. Brown.
Buffalo, " W. M. Palmer.	Morrisville, Pa.—Sam'l. G. Allen.
Brattleboro', Vt.—B. Perham.	New Bedford, Mass.—H. V. Davis.
Cincinnati, O.—Joseph Wilson.	Newburyport, " Dea. J. Pearson, St. Water-street.
Clinton, Mass.—H. R. Gray.	New York City—Wm. Tracy, 75 Delancey-street.
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FOR GREAT BRITAIN AND IRELAND—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

Receipts from Nov. 4th to the 11th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

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ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII.

BOSTON, SATURDAY, NOVEMBER 23, 1851.

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BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR

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JEWISH HARVEST HYMN.

(LEVITICUS 19: 10.)

Praise the Lord upon the harp,
Emulate the soaring lark,
Sing to Him the joyous song,
And on wings of wind be borne
Songs of praise all glad and true,
Joyous-hearted minstrelsy.

Praise ye Him for our fair clime,
For the happy harvest time;
Praise Him for the golden grain,
Plenty crowning every plain;
For our fruits, a golden store,
Bless ye Him for evermore.

Let our voices grateful rise
In glad chorus to the skies,
While our hearts will grateful bless
Him who giveth fruitfulness,
Sendeth the genial rain,
Fertilizing field and plain.

And the heart of the poor boy
Now is filled with grateful joy;
Well he knows Thy wise decree,
And he knows Thou carest for he,
And all they, the poor distressed,
Widowed one, and fatherless.

Lord, we bless thy kindly care,
Of our plenty they shall share,
Our corners are not left,
Of the waving grain beneath,
And are thickly scattered round,
Golden sheaves upon the ground.

Tithes and first fruits now we bring;
Lord, accept the offering;
Look upon us, Lord, again,
Send the first and latter rain,
Give us glad and thankful hearts,
Blessings to our souls impart.

Protestant Churchman.

The Pope, the Man of Sin,

AND

Rome, the Babylon of the Apocalypse.

Two Lectures, delivered on Tuesday, May 27th, and Thursday, May 29th, 1851, in Essex Hall, London.

BY REV. J. CUMMING, D.D.

LECTURE II.

(Continued from our last.)

A further proof that this Babylon, and the woman, which is the synonyme for it, is a false church, is the contrast that runs through the book of Revelation. In the gospel of John 11 is *o amnos*, the Lamb, but in the Apocalypse, *to arnion*. You ask, why is the neuter gender adopted in the latter case? Because it answers as a contrast to *theorion*, the wild beast: *ee pornee kai to theorion*, the false woman and the wild beast, form a perfect contrast to *ee numphe kai to arnion*, the bride and the lamb. The contrast is most complete. On the two sides you have:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters. *** So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns; and the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth."—Rev. 17:1-3.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great high mountain, and showed me that great city the holy Jerusalem descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."—Rev. 21:9.

Mark the contrast. First there is a woman arrayed in material splendor, enthroned on nations, and on her forehead inscribed "Mystery;" and then, in opposition to this, a woman clothed with the sun, ready to give birth to a man-child, and the dragon watching to devour him. In the first you have the woman throned on seven hills, persecuting, seated on the beast, which is the power of the red dragon; and contrasted with this, a woman driven into the wilderness, persecuted by the red dragon. In the apostate church you have a woman arrayed in scarlet, jewels, pearls, and gold, and precious stones, Babylon the Great; in the other, a poor persecuted woman emerging from the depths of the wilderness after much tribulation, but clothed in fine linen, pure and white, which is the righteousness of saints. In the apostate church you have one burned utterly with fire, and her smoke arising for ever and ever; and in the other you have this woman, the millennial bride ready for the bridegroom, the glorious procession coming down from the skies, and the grand anthem rising from the earth, "Alleluia, for the Lord God Omnipotent reigneth."

Thus we have the two churches contrasted. The false church is arrayed in scarlet, decked with precious gems, possessed of much gold; the true church has washed her robes, and made them white in the blood of the Lamb; her gold is tried in the fire; her precious stones are resplendent graces, labors of love, pious disinterestedness, holy zeal, more beautiful than flowers, more resplendent than stars, more precious than the pearls from the caves of the ocean, or the richest gems that can be gathered from the mines of the earth. And after all we can never forget that moral glory is real glory, and that material glory is false glory. You recollect that touching picture in the gospel, where our Lord was seated with his twelve apostles round him. What did those imperfectly instructed apostles say? "Behold what manner of stones are these?" pointing to the grand component materials of the temple of Jerusalem. But what was Christ looking at all the while? A woman casting her mite, which was all that she had, into the treasury of the church. They were admiring with a carnal eye a material temple; he was gazing with his holy eye upon a living temple. They thought, "How majestic are these great stones!" He thought, "How precious is this living stone!" The Church of Rome sees no beauty except where there is meretricious splendor; the true Church sees real beauty where there are the graces of the Holy Spirit. "The king's daughter is all glories within." Mark the history of the two churches. They are just like two rival war-ships fastened together: down one or the other must go. We must flourish on the wreck of Babylon, or Babylon must flourish on the ruins of the heavenly Jerusalem. See the history of the one: Popes arrayed in oriental magnificence; adorned with barbaric pearl, and gold, and precious stones; kicking crowns from the heads of emperors; borne by kings in sedan chairs; the highest prince at the Pope's dinner carrying in the first dish to shew honor to this successor of the fisherman Peter; cardinals arrayed in scarlet and purple, intriguing in cabinets, acting on "Irish brigades," snatching at the reins of empires, surrounded with embroidery, and tapestry, and golden vessels, and saying, "We sit as a queen," or, to quote a late pastoral, "We govern, and shall continue to govern." If the angels, ignorant of this creation, were to ask, "Who are these, and whence came they?" the answer must be, "These are they who have reigned as kings upon the seven hills, whose adherents are mul-

titudes, whose glory is material, whose doom is destruction, whose name is Mystery, Babylon the Great, the mother of the abominations of the earth."

I turn to the opposite page, and ask, What is the true church? I see some emerging from the depths of poverty and want, from sick beds and sorrows, from the dungeons of the Inquisition, and from the dust and ashes of the martyrs' fires; coming from battle-fields, where they have fallen; or from the sands of the desert, their only winding-sheet; or from the depths of the ocean, where their requiem has been long sung by the wild sea waves. Among them I see Augustine, Vigilantius, Paul, Alcuin, Agobard, Claude of Turin, Peter of Bruys, and Henry of Lausanne; the Paulicians from the East, from their beds of martyrdom, and the Waldenses from the West, from the valleys of Piedmont, their candle-lights, never to be extinguished till it mingle with the splendors of the millennial day. I see Jura bid them welcome from its lofty heights: the Apennines open their grand portals, and the Alps lift up their everlasting gates, and the valleys of Piedmont give up their dead, for whose sorrows, and tortures, and agonies Babylon alone is responsible. I see Martin Luther, and Melancthon, and Calvin, and Latimer, and Ridley, and Knox, who never feared the face of clay, come forth from their shrouds, and appear around the judgment seat. And when the angels from heaven ask, "Who are these, and whence came they?" the answer will be, "Lo, these are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; and therefore are they before the throne of God, and serve him day and night." Such are the two contrasts.

But I go on to identify Babylon with the Church of Rome. It is said that she had a golden cup filled with the intoxications with which she had intoxicated the kings of the earth. It is a most remarkable fact—as if history were striking out the fulfilment of prophecy—that Leo XII., in 1825, on the occasion of the last jubilee, had a medal struck, on the one side of which was himself, and on the obverse a woman holding forth a golden cup with this inscription: *Sedet super universum*, translated into Apocalyptic language, "She sits upon many waters." Do you ask me what her intoxicating wine is? What are the indulgences which I described in my last lecture? What are her relics, her transubstantiation, her vast pretensions, her infallibility—indestructibility? What her great splendor, her grand music, but the intoxicating elements by which wavering Protestants are made drunk, and thereby made slaves to the great Babylonian empire?

It is said, that she was "drunken with the blood of the saints." What an awful characteristic is this! But is it not the grand rendering of the past history of the Church of Rome? What land, from the sacred heights of Calvary to the pinnacles of the Cottian Alps, has not been drenched with the blood of martyrs who have been slain by her? The Inquisition is an awful history compressed into a single word. It is related from official documents by Llorente, that, from the origin of the Inquisition in 1478 to the Reformation in 1517, 13,000 persons were burned for heresy. The fourth Lateran Council, in 1215, ordered the secular arm to obey the spiritual in punishing heretics. And at that dread massacre of St. Bartholomew, from which France has never recovered, she drove the best people of the Gallican to other lands—at least those who had escaped death; and she has scarcely had a day's peace since. There is a God in matters of history. Let nations sin, and nations will suffer. France has only to read her own past history to see the secret of that volcano on which she now sits, threatening to explode again, and devastate wide Europe with its awful issues. At a signal given from a church I have visited in Paris, St. Germain de l'Auxerrois, every Roman Catholic fell upon his fellow Protestant citizen, and stabbed him to the heart, those only who were warned in time escaping from the ruthless murderers, and

when tidings of the event were brought to Rome, if this Church be so mild and so tolerant, as a certain archiepiscopal ruler describes it—if it be so gentle and so forbearing as certain defenders and champions in the House of Commons declare it, the Pope must have received the tidings of the thousands of innocent men, women, and children butchered by his subjects with horror and sorrow. If the Lord of glory had heard in Jerusalem that thousands in Samaria had been slain by the Jews, he that wept over Jerusalem would not have restrained his tears at so sad and terrible a tragedy. But how, I ask, did his vaunted successor receive the tidings? The medal I hold in my hand is the answer to that question. It is struck from a die in the Vatican. I paid a guinea for it to a person who brought it from Rome, and its history I can thoroughly establish. It is perfectly genuine; I have submitted it to competent judges, so that there appears to be no doubt of its genuineness. The die was ordered to be made the moment the Pope received the tidings of the massacre. On one side is the figure of an angel, with a cross in his left hand and a sword in his right, with numbers of men and women stabbed and fallen prostrate on the earth before him; over which is written "*Strages Huguenotum*," "the slaughter of the Huguenots." On the opposite side are the words, "*Gregorius XIII. Pontifex Maximus*." The gigantic murder was a meritorious act. Pius V. pronounced a bull against Queen Elizabeth, dethroning her, and how, do you think, does the present Pope regard his impertinent namesake? I will refer you to the *Breviary* and the *Missal* for an answer. I have heard that priests are present; they will, of course, refer to their breviaries, as in duty bound, before they go to bed to-night. I may mention, for the edification of the meeting, that every priest must be home by twelve o'clock, in time to read his Breviary; and if he does not, he will not be fit to say mass on to-morrow, and so he will get, I believe, into mortal sin. Refer to the 5th of May, and you will find Pius V. is described as having "performed the office of Inquisitor with inviolable fortitude of mind." And in the *Missal* it is stated, that "he crushed the enemies of the church." This Pius V. thus commemorated in a devotional collect in the *Missal* and the *Breviary*, is avowedly taken by Pius IX. as his model. The circumstances are similar; the results, I suspect, will not be so. Pius V. had the courage to dethrone Queen Elizabeth; she laughed at him—and kept her throne. Let his successor "try the same trick," and he will do himself the greater harm. You have all heard of the bull *Unigenitus*, issued in 1713, when Clement XI. pronounced certain doctrines stated by Quesnel to be heretical. Its closing words are: "We command the inquisitors of heretical wickedness to coerce and compel by the above mentioned penalties; the secular arm being invoked for the purpose, if necessary."

I must mention one other thing in identifying the Church of Rome with Babylon, "drunk with the blood of saints." Dr. Doyle, in relation to my controversy with Cardinal Wiseman, said that Alphonzo de Castro was an exponent of the doctrines of the Church of Rome. I had one volume of de Castro, and I went immediately and secured the other. I thought, "Here is a bishop in the pulpit of the cathedral stating that Alphonzo de Castro was a meek and mild exponent of his Church. Let me see what this man's sentiments are." I looked at the second volume, and what do you think I saw on its title page? The words "*De justa hæreticorum punitione*," "concerning the just punishment of heretics." On opening the work of this "good, meek, and gentle friar," I found such expressions as these: "There are various punishments with which ecclesiastical sanctions and imperial laws order heretics to be punished." "Among corporal punishments one which very much annoys heretics, is the prescription and confiscation of their property." I don't wonder at it. "Another punishment is the deprivation of every sort of pre-eminence, jurisdiction, and government, which they previously exercised

over persons of every condition. For he who is a heretic is *ipso jure* deprived of his kingdom." Thus if the Queen be a heretic—and we know she is, in the sense in which they call heresy—she is, according to Alphonzo de Castro's theology, applauded in Dr. Wiseman's pulpit, and proclaimed and accepted by his suffragan, *ipso jure* deprived of her kingdom. It is said again: "If a king becomes a heretic, on whom does the sovereignty and power devolve? Upon his son if he be not a heretic." Thank God, the Prince of Wales is a heretic of that way they call heresy. But if he be a heretic, on whom then does the power devolve? On the people who have the power of choosing a king, or queen, or prince. But if the people should themselves be heretics—and thank God we are!—the cool conclusion is, "the business will then devolve on the sovereign Pontiff."—Speaking again of the punishment of heretics, he says they ought to be put to death "in order to create a horror of so great a crime." Alphonzo de Castro, pronounced by Dr. Doyle to be the good and zealous friar, the vindicator of persecuted Protestants in Queen Mary's time, says that death is the proper punishment of heretics; and he adds: "If Martin Luther had been capitally punished, as he deserved, there would not have burst forth so many and so great heresies as, alas! Germany now endures." He then says very coolly: "In what way a heretic may be put to death is of very little consequence, because a nuisance is always removed." He goes on to say, that decapitation is employed in some countries, and that in others heretics are "cast into the river, there to be swallowed up by the stream." "At Bruges, in Flanders, it was the custom to cast heretics alive into boiling oil, that they might thus be more speedily burned." But he says: "In other kingdoms and provinces of the Christian world there is a known, inviolable, and perpetual custom of burning heretics." Do I overcharge the picture when I say that the Church, of which such a monk is the exponent, has been "drunk with the blood of saints?" In fact, has she not been proved to love that drunkenness by her own doctrines? She fills her cup with persecuting dogmas, and stains her hands with the blood of saints. There is also a book published by Mr. Burns, a countryman of mine, called a History of England, for Catholic children, in which these proscriptive tenets are taught the young. It is stated at page 254: "Cranmer wrote the most violent and disgusting papers, saying that the mass was the invention of Satan, and that the Catholic Church was full of lies. At last the Queen and her Council had Cranmer and a great many Protestant bishops put in prison, and they were burnt for heresy. It is very difficult to say now what should or should not have been done. The whole country was unsettled and diseased with heresy, and it was clearly impossible to stop it by gentle means. In this case, you know, when men are determined to destroy not only their own souls, but the souls of many others, they have to be treated as malefactors, and are given over by the Church to the law to be punished. It was very shocking that people should be burned, but it was much more shocking that they should be leading so many people to be burned in the flames of hell for ever, and this was what Bishop Gardiner thought."—(To be continued.)

Concerning the New Heavens and New Earth.

BY THOMAS BURNETT.

The prophet Isaiah tells us, (45:18) "The Lord God created the heavens, God himself that formed the earth, he created it not in vain, he formed it to be inhabited." This is true, both of the present earth and the future, and of every habitable world whatsoever. For to what purpose is it made habitable, if not to be inhabited? That would be, as if a man should manure, and plough, and every way prepare his ground for seed, but never sow it. We do not build houses, that they should stand empty, but look out for tenants as fast as we can; as soon as they are made ready and become tenantable. But if man could do things in vain, and without use or design, yet God and nature never do anything in vain; much less so great a work as the making of a world; which if it were in vain, would comprehend ten thousand vanities or useless preparations in it. We may therefore, in the first place, safely conclude, that the new earth will be inhabited.

But by whom will it be inhabited? This makes the second inquiry. St. Peter answers this question for us, and with a particular application to this very subject of the new heavens and new earth: they shall be inhabited, he says, by the just, or the righteous. His words, which we cited before, are these; when he had described the conflagration of the world, he adds, but we "expect new heavens and a new earth, wherein dwelleth righteousness." By righteousness here, it is generally agreed, must be understood righteous persons; for righteousness can-

not be without righteous persons. It cannot hang upon trees, or grow out of the ground; it is the endowment of reasonable creatures. And these righteous persons are eminently such, and therefore called righteousness in the abstract, or purely righteous without mixture of vice.

So we have found inhabitants for the new earth, persons of a high and noble character; like those described by St. Peter, (1 Ep. 2:9) "A chosen generation, a royal priesthood, an holy nation, a peculiar people." As if into that world, as into St. John's new Jerusalem, nothing impure or unrighteous was to be admitted, (Apoc. 21:27.) These being then the happy and holy inhabitants, the next inquiry is, Whence do they come? From what offspring, or from what original? We noted before, that there was no remnant of mankind left at the conflagration, as there was at the deluge; nor any hopes of a restoration that way. Shall we then imagine that these new inhabitants are a colony wafted over from some neighboring world; as from the moon, or Mercury, or some of the higher planets? You may imagine what you please, but that seems to me not imaginary only, but impracticable: and that the inhabitants of those planets are persons of so great accomplishments, is more than I know; but I am sure they are not the persons here understood; for these must be such as inhabited this earth before. "We look for new heavens and new earth," says the apostle; surely to have some share and interest in them, otherwise there would be no comfort in that expectation. And the prophet Isaiah said before, "I create new heavens and a new earth, and the former shall come no more into remembrance; but be ye glad and rejoice forever in that which I create." The truth is, none can have so good pretensions to this spot of ground we call the earth, as the sons of men, seeing they once possessed it; and if it be restored again, it is their propriety and inheritance. But it is not mankind in general that must possess this new world, but the Israel of God, according to the prophet Isaiah; or the just, according to St. Peter; and especially those that have suffered for the sake of their religion. For this is that *palingenesia*, as we noted before, that renovation or regeneration of all things, where our Saviour says, those that suffer loss for his sake shall be recompensed.—Matt. 19:28, 29.

But they must then be raised from the dead. For all mankind was destroyed at the conflagration: and there is no resource for them any other way, than by a resurrection. It is true, and St. John (Apoc. 20,) gives us a fair occasion to make this supposition, that there will be some raised from the dead before the general day of judgment. For he plainly distinguisheth of a first and second resurrection, and makes the first to be a thousand years before the second, and before the general day of judgment. Now, if there be truly and really a two-fold resurrection, as St. John tells us; and at a thousand years distance from one another; it may be very rationally presumed, that those that are raised in the first resurrection, are those just that will inhabit the new heavens and new earth; or whom our Saviour promised to reward in the renovation of the world.

For otherwise, who are those just that shall inhabit the new earth, and whence do they come? or when is that restoration which our Saviour speaks of, wherein those that suffered for the sake of the gospel shall be rewarded? St. John says, the martyrs, at this first resurrection, shall live again, and reign with Christ: which seems to be the reward promised by our Saviour to those that suffered for his sake; and the same persons in both places. "And I saw the souls of them (says St. John) that were beheaded for the witness of Jesus, and for the word of God; and which had not worshipped the beast, etc., and they lived and reigned with Christ a thousand years."—Apoc. 20:4. These, I say, seem to be the same persons to whom Christ had before promised, and appropriated a particular reward. And this reward of theirs, or this reign of theirs, is upon earth; upon some earth, new or old; not in heaven. For, besides that we read nothing of their ascension into heaven after their resurrection, there are several marks that show it must necessarily be understood of a state upon earth. For Gog and Magog came from the four quarters of the earth, and besieged the camp of the saints, and the beloved city.—v. 9. That camp and that city therefore were upon the earth. "And fire came down from heaven, and devoured them." If it came down from heaven, it came upon the earth. Furthermore, those persons that are raised from the dead, are said to be "priests of God and of Christ, and to reign with him a thousand years."—v. 6. Now these must be the same persons with the priests and kings mentioned in the fifth chapter, v. 10, which are there said expressly to reign upon earth, or that they should reign upon earth. It remains therefore only to determine what earth this is, where the sons of the first resurrection will live and reign. It cannot be the present earth, in the same state, and under the same circumstances it is now: for what happiness or privilege would that be, to be called back into

a mortal life, under the necessities and inconveniences of sickly bodies, and an uncomfortable world; such as the present state of mortality is, and must continue to be, till some change be made in nature. We may be sure, therefore, that a change will be made in nature before that time, and that the state they are raised into, and the earth they are to inhabit, will be at least *paradisaical*; and consequently can be no other than the "new heavens and new earth," which we are to expect after the conflagration.

From these considerations, there is a great fairness to conclude, both as to the characters of the persons, and of the place or state, that the sons of the first resurrection will be inhabitants of the new earth, and reign there with Christ a thousand years. But seeing this is one of the principal and peculiar conclusions of this discourse, and bears a great part in this last book of the theory of the earth, it will deserve a more full explication, and a more ample proof, to make it out. We must therefore take a greater compass in our discourse, and give a full account of that state which is usually called the millennium; the reign of the saints a thousand years, or the kingdom of Christ upon earth. But before we enter upon this new subject, give me leave to close our present argument about the renovation of the world, with some testimonies of the ancient philosophers to that purpose.

It is plain to me, that there were among the ancients several traditions, or traditionary conclusions, which they did not raise themselves by reason and observation, but received them from an unknown antiquity. An instance of this is the conflagration of the world; a doctrine as ancient, for any thing I know, as the world itself; at least as ancient as we have any records, and yet none of those ancients, that tell us of it, give any argument to prove it. Neither is it any wonder, for they did not invent it themselves, but received it from others without proof, by the sole authority of tradition. In like manner, the renovation of the world, which we are now speaking of, is an ancient doctrine, both amongst the Greeks and eastern philosophers: but they shew us no method how the world may be renewed, nor make any proof of its future renovation; for it was not a discovery which they first made, but received it with an implicit faith from their masters and ancestors; and these traditionary doctrines were all fore-runners of that light which was to shine more clearly at the opening of the Christian dispensation; to give a more full account of the fate and revolutions of the natural world, as well as of the moral.

The Jews, it is well known, held the renovation of the world, and a sabbath after six thousand years, according to the prophecy that was current among them; and that future state they called *olam hava*, or the world to come, which is the very same with St. Paul's habitable earth to come, *teen oikoumenen teen meellousan*, (Heb. 2:5). Neither can I easily believe that those constitutions of Moses that proceed so much upon a septenary, or the number seven, and have no ground or reason, in the nature of the thing, for that particular number: I cannot easily believe, I say, that they are either accidental or humorsome, without design or signification; but that they are typical, or representative of some septenary state, that does eminently deserve and bear that character. Moses, in the history of the creation, makes six years work, and then a sabbath: then, after six days he makes a sabbath-year; and after a sabbath of years, a year of jubilee.—Levit. 25th. All these lesser revolutions seem to me to point at the grand revolution, or the great sabbath or jubilee, after six millenaries; which as it answers the type in point of time, so likewise in the nature and contents of it; being a state of rest from all labor, and trouble, and servitude; a state of joy and triumph, and a state of renovation, when things are to return to their first condition and pristine order. So much for the Jews.

The heathen philosophers, both Greeks and barbarians, had the same doctrine of the renovation of the world current amongst them, and that under several names and phrases; as of the great year, the restoration, the mundane periods, and such like. They supposed stated and fixed periods of time, upon expiration whereof there would always follow some great revolution of the world, and the face of nature would be renewed: particularly after the conflagration, the Stoics always supposed a new world to succeed, or another frame of nature to be erected in the room of that which was destroyed. And they use the same words and phrases upon this occasion that Scripture useth. Chrysippus calls it *apocatastasis* (Lact. 1, 7, h. 23,) as St. Peter does.—Acts 3:21. Marcus Antoninus, in his meditations, several times calls it *palingenesia*, as our Saviour does, (Matt. 19:28). And Numenius hath two Scripture words, *resurrection* and *restitution*, (Euseb. præp. Ev. 1, 7, c. 23,) to express this renovation of the world. Then as to the Platonics, that revolution of all things hath commonly been called the *Platonic year*, as if Plato had been the first author of that opinion; but this is a great mistake; he re-

ceived it from the barbaric philosophers, and particularly from the Egyptian priests, amongst whom he lived several years, to be instructed in their learning. But I do not take Plato neither to be the first that brought this doctrine into Greece: for, besides that the Sibyls, whose antiquity we do not well know, sung this song of old, as we see it copied from them by Virgil in his fourth eclogue; Pythagoras taught it before Plato, and Orpheus before them both; and that is as high as the Greek philosophy reaches.

The barbaric philosophers were more ancient; namely, the Egyptians, Persians, Chaldeans, Indian Brachmans, and other eastern nations. Their monuments indeed are in a great measure lost; yet from the remains of them which the Greeks have transcribed, and so preserved in their writings, we see, plainly they all had this doctrine of the future renovation. And to this day the posterity of the Brachmans in the East Indies retain the same notion, that the world will be renewed after the last fire.

To these testimonies of the philosophers of all ages for the future renovation of the world, we might add the testimonies of the Christian fathers, Greek and Latin, ancient and modern. I will only give you a bare list of them.

Amongst the Greek fathers, Justin Martyr, Irenæus, Origen; the fathers of the Council of Nice, Eusebius, Basil; the two Cyrils, of Jerusalem and Alexandria; the two Gregories, Nazianzen and Nyssen; St. Chrysostom, Zacharias Mitylenensis; and of later date, Damascen, Eumenius, Euthymius, and others. These have all set their hands and seals to this doctrine.—Of the Latin fathers, Tertullian, Lactantius, St. Hilary, St. Ambrose, St. Austin, St. Jerome, and many later ecclesiastical authors. These, with the philosophers before mentioned, I count good authority, sacred and profane; which I place here as an outguard upon Scripture, where our principal force lies; and these three united, and acting in conjunction, will be sufficient to secure this first post, and to prove our first proposition, which is this: That after the conflagration of this world, there will be new heavens and a new earth; and that the earth will be inhabited.—(To be continued.)

Peace and Security of Believers.

"I laid me down, and slept; I awakened; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about."—Psa. 3:5, 6.

The psalmist now feels his security. He dismisses all fear, and quietly lies down to take his rest in the enjoyment of God's favor.

I must again remind you that he was in the wilderness, and hedged in by thousands of his foes; yet, says he, "I laid me down"—not with an agitated mind, or a heart beating with fear; but with calmness and quietness, so as to sleep. "I laid me down and slept." Many cannot sleep. Serious thoughts, which are resisted during the day, rush upon them, with redoubled force, in the silence of the night. Their sins stare them in the face. They know God is angry with them; and they dare not sleep, lest they should awake in the bottomless pit. Let such repent of their sins, and forsake them: let them seek unto the God of their life, and believe in Christ; and thus washing away their guilt in his blood, they will sleep as David did, sweetly and securely.

Some of the children of God, too, are now and then kept awake; but it is by a very different cause—by songs in the night: "Let the saints be joyful in glory; let them sing aloud upon their beds." With them the night as well as the day is short. "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I wake I am still with thee." "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him." O sweet thought, O heavenly consideration! What can be superior to this? Here the craving desires of our spirits are satisfied; for God himself fills them. Come what will we are safe: living or dying we are the Lord's. O ye who neglect God and your soul's interests, come and see what substantial joy and pleasure you lose. If you could for a moment—but for a moment—enjoy this peace of mind which passeth all understanding, you would wonder that you could remain without it—remain too, in condemnation. Whether you wake or sleep you are not the Lord's, but Satan's. Him you serve, and to him you must go. If you can rest at ease, either by night or day, it is because you are insensible to your danger; and you will allow yourself to continue in this state, and be liable at any moment to everlasting perdition? O turn you, turn you from your sins; for why will you die, who have been redeemed by the blood of Christ?

"I awoke, for the Lord sustained me." None but the Lord could have sustained him in the midst of such dangers. David felt this, and gratefully ascribed the praise to God. Doubt-

less he had some valiant soldiers for his body-guard, who would rather have lost their own lives than have exposed his. Through the night they, most likely, watched around his bed in a cave, on bare ground; but, "except the Lord keep the city, the watchman waketh but in vain." "The Lord sustained me."

We may not be exposed to the same danger as he; yet, when we lie down at night, who can say what may happen before morning? Some are alarmed by fire, or the midnight robber or assassin; others are suddenly seized, and as suddenly called to the bar of their Judge. On waking in the morning, good reason have we to say, "the Lord sustained us." In our waking hours, when the instinct of self-preservation is alive and active, and when our understanding and experience lead us to guard against dangers, even then we are not our own keepers. How much less when, through sleep, we are unconscious of the perils about us!

If these are our hazards and liabilities, and we know them to be so, how surprising that thousands can lie down forgetful alike of the mercies of the day, and careless of the dangers of the night! The insensibility and unreasonableness of such conduct are equalled only by its wickedness. The morning too passes, and no thanksgiving is offered up for the past, or blessings and direction sought for the future. Although they are commanded to "pray without ceasing," they act as if there were no such command: they never pray at all. How unnatural too, as well as wicked, is the conduct of those heads of families who never call them together for reading the scriptures and prayer! No grateful incense arises from their altar—indeed they have none; no sin is confessed, no pardon sought, no blessing supplicated, no evil deprecated there. What can they expect but disobedience from their children, insubordination among their servants, and dissensions among themselves? Unhappy families! They honor not God; nor does he honor them, though he may bestow upon them much earthly substance; for he makes his sun to shine on the evil as well as the good. Nevertheless, that fearful curse of the prophet rests upon them: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." "The curse of the Lord is in the house of the wicked." It follows them as the greedy lion follows his prey; and, "when they say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." That they are borne with, is a proof that the Lord is long suffering, and willeth not the death of a sinner.

But Christians know it to be their duty, and find in their pleasure and privilege to pray with all prayer—mental, private, family, and public prayer; and the blessing of a night of sweet repose and freedom from ill is enhanced by the fact that it came from their heavenly Father: "The Lord sustained me."

"O may my soul on thee repose,
And with sweet sleep mine eyelids close—
Sleep that may me more active make
To serve my God when I awake."

When we have received any token of God's favor in answer to prayer and faith, it should encourage us with still greater confidence to rely upon him. This also we learn from David's example. When he arose in the morning with that elasticity of spirit which sound sleep begets, and true peace inspires, he had a tangible proof that his faith was not fancy, nor his confidence misplaced. He augured well from this one night of safety, and took it as a token of good: "By this I know thou favorest me, because mine enemies triumph not over me." God had begun to deliver him; and this made him believe that he would also make an end. His faith was strengthened; and with increased vigor he exclaimed, "I will not be afraid of ten thousands of people, that have set themselves against me round about."

How different is this verse from the first! There a doleful, melancholy note was sounded; but here he rejoices in God, and is not afraid of ten thousands of the people who were his foes. But prayer and faith intervene, and this explains the difference. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."

In a similar way, when we have received any instance of God's favor, let this increase our faith to expect, and enlarge our souls to receive, further supplies of grace, mercy, and peace. God is then plainly saying to us, "Open thy mouth wide; and I will fill it." "Ask and receive, that your joy may be full." He sees we are timid children, often of feeble faith, not from the settled principle of unbelief, but from our deep sense of the greatness of his gifts, and our own unworthiness of them, and unfitness to receive them. In this state of mind, "like as a father pitieth his children, so the Lord pitieth

those that fear him; for he knoweth our frame, he remembereth that we are but dust;" and therefore, to draw out our prayers and encourage our approaches, he shows his kindness to us, not only in the mission and sufferings of his Son, and the gift of his promises; but also by that which brings these home to our hearts—the teaching of his Spirit. When, then, this Spirit leads us to mourn for sin and to seek for justification through Christ, let it be considered as an earnest of what he intends to do for us in due time. Or, if, having been justified and born again, he leads us to weep for inbred sin, and to hunger for a clearer view of the perfect work of Christ, and a deeper experience of his own indwelling, let us look on these as proofs and foretastes of that which he has purposed to accomplish in us. It is thus that our Father advances his work in us, discovering in what particular we are not like-minded with Christ, inducing us to struggle with it, and pointing to the Captain of our salvation for strength, who in the right time hastens on his chariot-wheels, "conquering and to conquer." But then, even before his arrival, let the signs of his approach make us glad, and, in the confidence of faith, say, "I will not be afraid of ten thousand of my foes, that have set themselves against me."

Forbearance.

There are pleasant spots where no sunbeams glow,
There are fertile vales where no rivers flow,
There are flowers that bloom where no south winds come,
And the air is stirred where the drowsy hum
Of bees, where the place seems not to be
A fitting haunt for such melody:
And we wonder much that things should be so,
Till, searching above, and searching below,
We the hidden secret of nature know.

There are cheerful homes, where the light of day
Steals in with a faintly glimmering ray,
Where the labor is hard, and coarse the bread,
And but scanty rest for the weary head;
Where childhood is nursed by hunger gaunt,
And clasped in the cold embrace of want;
And we wonder much, until we find
That a faith which never looks behind
Gives feet to the lame and eyes to the blind.

There are yearning hearts that wander on
Through life, as if seeking a light that is gone;
Though no outward case of grief appears,
Yet no friendly hand may stay the tears,
Which only in silent sadness reveals
And that the desolate spirit feels;
These love not darkness, they seek for light;
But what to other eyes seems most bright,
To them brings naught but despair and blight.

There are gentle natures that strangely turn
From the hearts where love doth warmly burn,
Who hearken not to flattery's voice,
Who are not for wealth, but make their choice
To dwell alone that so they may hear,
The Muse's sweet for ever near!
And, amid the treasures of the mind,
A solace and support they find,
Than friendship far more true, more kind.

This is nature's grand primeval law,
That from many sources the soul shall draw
Happiness, profit, strength, and content,
As from every changing element;
The leafy tree and the springing flower
Derive new beauty and added power;
Then blame not thy mates that they do not see
Each feature of truth which charmeth thee,
But abide in thine own sincerity.

The Non-Evangelized Masses.

To us, the report of the Rev. Mr. Clarke to the Hartford Consociation on the unevangelized masses in our cities and towns, * is an affecting and perplexing document. It lays bare with a firm hand, a great and terrible evil, the existence of which almost every man of observation must be able to verify, but the remedy of which is among the most difficult problems of the times. If it has ever happened to the reader, of a pleasant Sabbath morning, to stand by the ferries, to Hoboken, or by any of the open-mouthed gate-ways to the various suburbs of the city, or to walk down the Third Avenue, or to watch for a while the passing of the Harlem trains, he must have gathered some impression of the vastness of the field embracing the non-church-going population of the city. A similar neglect of the sanctuary and the ordinary means of grace is true, in its proportion, of every city and large town in the land, increasing every year, and embracing continually a wider and wider sphere of their population. The proportion of those who habitually attend some church to those who never cross the threshold of the sanctuary, in our large cities, is appallingly small. The numerical majority

* Which was given in the last Herald.

of the inhabitants of New York are as literally strangers to the house of God as the multitudes that throng the banks of the Ganges. They are going in a broad, measureless stream, to the death-bed and the retribution of the habitual neglecters and despisers of the gospel, without the pretense of any adequate effort to reach and to save them. If there are heathen in foreign lands more darkly destitute than these thoughtless thousands, we know not where to look for them. And we cannot but echo the burden of Mr. Clarke's report, that it is high time that some enlargement of our existing religious institutions should be attempted, to embrace some portions at least of these desolations.

As it now is, the fold is quite too small for the shelter of the scattered sheep. Even if the multitudes of our city Sabbath-breakers were to desire access to the means of grace, they could not obtain it. If some sudden pentecostal shower of God's Spirit should be vouchsafed to us, awakening in all hearts the earnest inquiry, What must we do? many must necessarily be kept without, for there are not churches, and ministers, and established apparatus of religious influence enough to give them the water of life. If the pulpit and the sanctuary were the only voice of God, it could not now, with truth, be cried in our streets, Ho! every one that thirsteth, come ye to the waters. There is an organic deficiency in the scope and plan of our gospel efforts, to meet the wants, and reach the ear of all the people.

The increasing tide of emigration which steadily sets to our shores, and the growth of our own population, are painfully outstripping our efforts to provide the places and the means of Christian worship. Every year adds to the unsightly disproportion of the non-church-going community, and augments the evils and the perils which always reside in irreligious and unevangelized masses of men. If we are flattering ourselves that our civil and religious liberties are safe while there is going on a rapid etiolation of the religious elements among us, we are undoubtedly deceiving ourselves. There is no salt but gospel truth. Communities without religion cannot long remain free; they have the elements of anarchy, fanaticism, and popular tumult, which only need the occasion and the kindling spark to explode. We are unquestionably receiving constantly into our bosom the most dangerous political and social elements, which, if not controlled by a co-extensive religious influence, must eventually put every hopeful tree and shrub of our puritan religion and freedom into jeopardy. The problem of our foreign population, and of the irreligion and infidelity which they are importing wholesale, we think is one that the church of Christ has hardly begun to study. These masses are not to be denied an entrance, nor diminished in numbers; but how shall their ignorance, and irreligion, and violence be neutralized?

N. Y. Evangelist.

The Good Man Safe.

"The Lord shut him in."—Gen. 7:16.

Noah was a remarkable person. He is called a just man; by faith he was interested in Jesus, and became heir of the righteousness which is by faith. In this righteousness he was justified, accepted, and admitted to fellowship with God. He was a perfect man, for he was sincere in his attachment to truth, in his profession of godliness, and in his endeavor to approve himself to God. He walked with God; there was an intimacy and friendship subsisting between God and his soul. He was like-minded with God, and they walked together as friends, in sweet converse and enjoyment. He found grace in the sight of the Lord, who approved of him, showed him favor, and distinguished him from all around him. He also preached righteousness, the righteousness which God required of man, and the righteousness which God had provided for man; and by his ministry and conduct he condemned the world, and obtained witness that he was righteous.

He is said to be in a remarkable place. The ark was prepared for him to preserve him and his family from the fearful judgment which was coming upon the world. It was necessary, for destruction rode in triumph over the whole face of the earth. God contrived it, gave all the directions respecting it, superintended its erection, and rendered it a suitable dwelling-place. It contained provision, and it afforded protection and repose. It was open to receive him, when the sentence of God's wrath was about to be executed; and he was invited to enter it. He was not told to go into the ark, but, as though the Lord had taken possession of it before him, He kindly said, "Come thou and all thy house into the ark." God was with him there, and in the presence of his God he found contentment, protection, and joy. When the Lord called, he obeyed; and with all his family he entered the ark, "and the Lord shut him in."

Here was a remarkable action. "The Lord shut him in," to secure him; and now no water could pass the threshold, no wave could

burst the door; it was close and secure. It was to quiet him and still his fears; he was now shut in with God, and he could not fear. It was to distinguish him. Grace always distinguishes its objects. Noah and his family were now distinct and distinguishable from the whole world—the one within, the other shut out; the good man safe, all beside in danger.

But there will be another deluge, not of water, but of fire. "For the heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up."—2 Pet. 3:7-10. There is prepared against that deluge another ark, which is the Lord Jesus Christ, and all true believers will be saved in him, as Noah was in the ark of old. He is now presented to us as the ark was to Noah and his family; the door is open, wide open, and God invites us to come in. Reader, you are invited to enter into Christ; you will be welcomed in; there is room, there is plenty of provision, there is safety, repose, and joy. The door which is now open will soon be shut; and when once shut, it is shut forever. Then within all are safe; without, nothing but danger, despair and death. The true believer is now in Christ, and in Christ he is safe; God has shut him in, and every absolute promise, the oaths and faithfulness of God are as so many locks and bolts to secure and keep him safe; and when the fiery deluge is about to take place, the cloud of safety will be seen hovering over our world, and Jesus seated on it; and then, as Noah was taken into the ark, so will every Christian be "caught up in the clouds, to meet the Lord in the air," and, in safety, view the destruction of the guilty world; and "so be for ever with the Lord." Reader, are you in Christ? If so, you are like Noah; you are a just man, sincere before God and man; you walk with God, you find favor in His sight, you publish righteousness, and by your life and conversation you condemn the world. All God's Noahs do, and only such are in the ark. Are you aware of your danger? Do you desire to be safe? Then fly to Jesus—hasten to Him at once—delay not—He calls you, and is waiting to receive you.

Rev. James Smith.

The Waldenses.

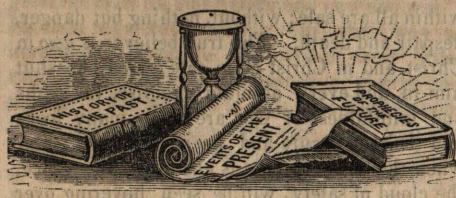
In a remote region of Italy, amid the Alpine valleys of the province of Pinesola in Piedmont, a Christian society was maintained bearing the name of Valdesi, or Waldenses, which professed the pure doctrines of the Gospel, preserved alive the teachings of the primitive church, and was itself a living protest of the Italian mind against the impostures of the Papal court. In fact the history of this society goes back to the times in which persecutions were commenced by the Popes and monks against the Christians who refused blindly to submit to the despotic will of the bishops of Rome. The Waldenses existed long before all the other Protestant sects, which have done nothing more than to embrace, either wholly or in part, their principles; and while every Protestant sect had a founder, the Waldenses recognize no one. All these things prove to us beyond a doubt, that this society is a true type of primitive Christian society, preserved untouched and pure through past ages. The Waldenses are so virtuous and modest in their habits, so simple in their religious rites and observances, that they may be called the most perfect exhibition of political and religious democracy, both in their laws and worship. The spirit of the Gospel lives in them in their fundamental principles of equality and brotherly love, accompanied by those social virtues, which confer honor and glory upon men. The Waldenses, persecuted as wild beasts by the Popes, by the monks, and by princes, afforded such bright examples of courage, of ardent patriotism, of a readiness to make any sacrifice for the public good, as may well challenge a comparison with every other body of men who have been distinguished in history. The history of the Waldenses is one of the great glories which belong exclusively to Italy; and it will be the more honored as the history shall be better known by the Italian people, who, even to this time are ignorant of the existence of these glorious deeds, because it was made a crime to speak of them: and then shall we reap the largest fruit from this living model of a reformed religion, after which all the Italian people aspire.

This little corner of Italy, inhabited by the Waldenses, only excepted, the rest is compelled to follow the catholicism of the Papal court. That faith imposed by force and deception, produces superstition in the lowest classes of the people, and the loss of true Christian sentiments in the higher. If it is true that superstition is destructive of true faith in God and in the revelation of his laws to men; if it is true that the superstitious man regards every crime as lawful to him, because with a single outward act of

worship he can pacify all the remorse of conscience, then it can be affirmed without a fear of error that in Italy in every class the true Christian sentiment and the practice of the evangelical virtues have been extinguished through the guilt of the Papal court only.

Nor could it be otherwise; for the faith of the Italians being at this day founded, as we have already said, upon belief in the word of a man, or of a congregation of men, and their ambitious intrigues, their scandalous mysteries and their vices, being known too well, it must utterly vanish away; because faith means confidence, and faith in the word of a man implies a profound veneration for his moral authority. This want of religious faith was in every age deeply lamented by the great geniuses who honored their country by their works, and all laid the blame of it to the Papal court. But the ignorance of the people, the community of the interests of tyrants established among all the princes of Italy and the Popes, the aid which they received from foreigners whenever they invited them to descend into Italy, were so many causes preventing the people from listening to the counsels of those who exhorted them to return to the pure faith of the Gospel.

Congregational Journal.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOV. 22, 1851.

All readers of the HERALD are most earnestly besought to give a room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly diction.

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

THE POPE THE PREDICTED ANTICHRIST.

[The following is from the Preface to Mr. ELLIOTT's new work, from which we gave an extract last week.]

"As to the predicted Antichrist, and my reference of the prophecies distinctively to the Popes of Rome.

"The reader will be aware probably that this view, though held and acted on by the Reformers and chief Fathers of our Church in the 16th century, (a fact which ought to have induced more modest denial on the part of such churchmen as impugn it,) has by more than one party in the Church, and by many too without it, been made for the last twenty years the subject not of denial only, but even of something almost like scorn. If I much mistake not, however, the result of the full discussion of the subject, which very much in consequence has arisen, has been to prove that the Reformers were wholly right in their view, and they who have sate in the seat of the scornful against them wholly wrong.—It is not to be wondered at that, at a time of much general neglect and ignorance in our country of all patristic lore, when it was authoritatively declared by Dr. S. R. MAITLAND, 1st, that 'the spiritual common sense of the Church of God in every age, from the days of DANIEL to those of WICLIFF, knew nothing, and looked for nothing, in the character of Antichrist but an infidel persecutor,' i. e., one of 'downright barefaced infidelity, more like what was exhibited in France during the Revolution, than like any thing ever seen in the Church of Rome.'—2ndly that the year-day interpretation of the 1260 days' assigned prophetic period of Antichrist's duration in power, (such an interpretation as the Papal application of the prophecy requires,) and indeed 'the year-day interpretation of any other period, was for above 1200 years, from St. JOHN to WICLIFF, altogether unknown and unthought of.'—I say when statements were made thus broadly by a man of Dr. MAITLAND's ability and learning, and for a considerable time left uncontradicted, it is not to be wondered at that they should have had their effect; especially when plausibly backed by the insulated citation from St. JOHN about Antichrist's 'denying the Father and the Son.' Already at that time a marked 'indisposition' had arisen, alike from the liberalism and the incipient ecclesiasticizing tendencies of the age, against so regarding the religion of the majority in Christendom; and it was natural that Dr. MAITLAND's declaration should in such a state of the public mind be readily received, and that it should strengthen the growing indisposition.—The result however of more careful examination into the matter, so as my readers will

find in the Horæ, is to show that the idea of an avowed infidel Antichrist, such as Dr. M. spoke of, seems scarcely to have entered into the imagination of the Fathers of the three or four first centuries after St. JOHN: and, as to the year-day principle, that although not applied by them to the particular period of the 1260 predicted days of Antichrist, (an application of it which they could not have made without supposing, so as they might not do, CHRIST's coming to be at a vast distance,) yet to other prophetic periods several of them applied it freely, and without the slightest questioning of its correctness. So, it will appear, Cyprian, Tichonius, Theodoret, Prosper, Primasius; and after them, a complete catena of middle-age expositors, down to the Reformation: besides that not a single reclamation against the principle, though thus continuously applied, seems discoverable in any patristic or middle-age ecclesiastical writer; or indeed in any before Bellarmine, some fifty or sixty years after the Reformation. Which being so, and when it further appears that the professedly infidel and atheistic theory of Antichrist, instead of being inculcated by St. JOHN himself, is in effect excluded by him,—alike by his own hinted explanation of Antichrist's denial of the Father, as made only through denial of the Son, by the etymological force of that his own chosen and very remarkable appellative for the enemy, Antichrist, (whether taken in the sense of a Vice-Christ or an opposition-Christ, which are its two meanings,) and by his application of the appellative to Christ professing Gnostics,—when moreover St. PAUL's cognate prophecy of the Man of Sin seems to concur in the same conclusion of the atheistic futurist theory of Antichrist, and the difficulty too is seen, indeed the impossibility, of fitting such a theory to DANIEL's symbolic image of the four empires,—it results as the fair inference from the whole discussion, that, instead of any *a priori* probability existing against our Reforming Fathers' view, the *a priori* probability seems to be strongly in favor of their view of the great Antichrist, as in truth none other than the self-appointed usurping Vice-Christ in professing Christendom, the Bishop of Rome; a view completely confirmed, it is believed, in the ensuing commentary. The attempts of certain expositors of the German schools to generalize what in Scripture is defined most specifically, (specifically in regard of place, time, character, &c.) and so, and in that way, to set aside the Papal application of the prophecies of Antichrist, are also examined in this commentary; and will be found proved, it is believed, equally futile with the above-mentioned futurist view of the Antichrist.—In truth, the more fully and carefully that the author has looked into all the counter-schemes on the subject, the more deep has become his conviction, that to set aside the Papal application of the prophecies in DANIEL, St. PAUL and St. JOHN, on this great subject, is nothing less than an impossibility. And perfectly prepared is he to make good his assertion against any and every assailant.

"But indeed he must add that it is not his wish to have controversy with his brother Protestants on this all-important question. Cardinal WISEMAN has a little while since thrown out a challenge to the clergy of the English Church, to meet him 'with theological and fair arguments.'* I here take up the gauntlet he has thrown down; and declare my readiness to meet and fight the battle with him, on the basis of the book here presented to the reader, in the arena of fair literary controversy. It is a ground of satisfaction that, as the spirit alike of Romanism, and of its real though covert ally of the Oxford Tractarianism, has by force of circumstances within the last few years been more and more developed, and the mists of the mist-loving Tractarian theology have gradually rolled away, it has become more and more clearly seen by all right-minded lovers of truth in this country, what and where are the essential points of conflict between them and the Churches of the Reformation:—that it is a question between God's word and man's word, the church built upon the one and the church built upon the other, the god-man CHRIST, and the man-god Antichrist:—the man-god Antichrist, whether as distributed in the system of priestcraft over a whole human hierarchy and priesthood, as if the sole depositories and communicators of spiritual life; or as headed, so as the logic of the anti-Christian system must surely require it to be, by an individual pretended earthly Vice-gerent of CHRIST, such as the Roman Pope. The consideration of all which points is interwoven with the very texture of the 'Horæ'; and this book consequently a fair battleground on the great question. If my main points can be set aside, Dr. WISEMAN surely, with all his well-known antiquarian and literary acquirements, and his mind trained from boyhood to the controversy, is the man to do it. If they cannot be set aside by him, then not only is the conclusion inevitable, that the Pope of Rome is the predicted Antichrist, and

* "Let it be a fair contention with theological weapons and fair arguments. If you prevail, and Catholicity be extinguished in the island, it will be a victory without remorse. It will have been achieved by the power of the Spirit, not by the arm of flesh; and will prove your cause to be divine."—Letter of Cardinal Wiseman.

Papal Rome the Babylon and Harlot of the Apocalypse, but the whole history of the primary principles, development, completion, and working of its anti-Christian system, from St. PAUL's time to the present, will prove to have been traced beforehand, distinctly and circumstantially, by God's own pen in this wonderful prophecy.—Dr. WISEMAN says, 'Let it be a fair contention,' and 'with fair arguments': and Mr. (now Father) NEWMAN, (whom I invite to support his Cardinal in the conflict) has declared all that was wished by the Romanists to be 'an open field, and no favor.' Most cordially do I respond to these exulting wishes. Surely the Apocalypse, as before said, offers an open and fair field for the conflict. Dr. WISEMAN, equally with myself, professes to regard it as a divine prophecy. Let him then take his stand on whatever view of it he prefers, whether Bossuet's or any other, as I take mine on this: and, in the discussion, let there be no misrepresentation on either side, no shirking of fair argument, no exaggeration of comparative trivialities. The controversy is one in which none can now but take interest. Whatever else may result from the late Papal aggression, there has at least resulted this conviction with all thinking minds, that the question of the Papal pretensions, whether well grounded, or an unscriptural usurpation, is one that cannot be any longer overlooked; indeed, that it is the question of the day.

"A word or two, in conclusion,

"ON THE VIEW OF THE COMING FUTURE presented in the Horæ, and how affected by subsequent criticisms.

1. "And here I have first to state that Mr. FYNES CLINTON, whose well known 'Fasti' are so highly appreciated by the literary world, and whose Hebrew chronology is followed in the Horæ, has in reply to my inquiries obligingly informed me that, after careful consideration of the various arguments which have been urged against it, he is of opinion that that chronology remains unshaken, and is correct. Thus, in his judgment, nothing has been adduced to contravene the view there propounded of our world's age being approximately within fifteen or sixteen years of its 6000th year, dated from the creation of man. A fact this which cannot but be deeply interesting to the prophetic student: though Mr. CLINTON's calculations of course had no reference to, and were in no respect influenced by, Scripture prophecy.

2. I have to state, with reference to the commencing dates to the 1260 years given by me, as by many others before me,—viz., the incipient and imperfect one of Justinian's Pope-favoring Decrees in 529—533 and the completing one of Phocas' Edict A. D. 606,—that, like most other important points in the Horæ, they have in the course of the late controversies been made the subjects of examination, and in my opinion, have successfully stood the testing. In Justinian's Decree of the year 533 the Pope-favoring clause has, I believe, been shown to be not only consistent with the context, (as also, I might add, with JUSTINIAN's objects and feelings at the time,) but so connected with it that the Decretal letter would read incoherently and inconsistently, if that part which contains the clause in question were withdrawn, so as DAILE and other critics have proposed.—Again, as regards Phocas' Decree, besides the chronicler's original authority for it, there is the corroborative evidence of the inscription on Phocas' Pillar, brought to light within the last thirty years: wherein his pious acts of kindness to Italy and the Romans are commemorated, as the cause of the inscription of the pillar to him; with reference apparently, says the late learned Dr. Burton, to his concessions to the Pope.—Now, supposing the attempts at setting aside these Decrees as not genuine to have failed, it can scarce be questioned but that they may properly be regarded as fair epochs of commencement to the 1260 predicted years of Papal supremacy; the latter more especially, because of the synchronical completion of the ten horns' spiritual subjection to Rome. And it will also not be disputed that the circumstance of just 1260 years measuring the interval from Justinian's Decrees to the French Revolution; and just 1260 years measuring the interval from Phocas' Decree to the end of the world's 6000 years, according to the approximate chronology of the most eminent English chronologist of the day, are great facts: and these the more observable from the further fact of seventy-five years, as near as may be, being the interval between the expiring date of the one and expiring date of the other; the self-same interval that exists between Daniel's 1260 years and 1335 years, or fated commencing date and completed date of the consummation.—No doubt other possible later commencing epochs to the 1260 years might, not without plausibility, be mentioned. And the obvious common-place remark which has been so often made may be made again, that the failure of the terminating date measured from Phocas' Decree is to be expected, when the time arrives; just as there has been failure of certain earlier terminating dates, assigned with more or less confidence by previous writers on prophecy. But by all such objections let the precedent of Daniel's seventy hebdomads be remembered; and how, though mistakes were doubtless made at first in calculating them, yet the calculation proved true in fine. By Ezra's company that went forth from Babylon the hebdomads may very possibly have been supposed primarily, so as by Theodoret afterwards, hebdomads of days; and as days to be taken literally, not mystically: and so they may have been cheered in their

going forth to Jerusalem by the hope of Messiah's speedy coming. Then when the time past, and He came not, they may have fancied hebdomads of months to be meant, and then at length hebdomads of years. Which point settled those Jews that looked for the consolation of Israel may have counted the years from Cyrus' decree for rebuilding Jerusalem, and been disappointed: then counted them from Darius' decree; again suffered disappointment, and perhaps been taunted with the failure. Yet, at length, when counted from Artaxerxes' decree the calculation proved true; and Messiah then, having come, was cut off, though not for himself.—3. Which being so, and the 1260th year from Phocas' Decree, i. e., the year 1866, now almost at the doors, thus remaining on chronological grounds unimpeached, as a probable expiring date to the 1260 years, we have the more reason surely with deep interest to consider the signs of the times, (an evidence, according to Christ's own monition, never to be overlooked,) and to reflect whether, within the seven years that have past since my first edition was published in 1844, the signs which then seemed in a measure ominous and significant have become now more or less so. To which question there can be, I conceive, but one answer, and that an emphatic one. Whether we consider the heaving of the European nations, and awe and uncertainty about the future, more especially since those earthquake-like convulsions of 1848, which are viewed by so many as indicating the 7th vial's first outpouring, or whether the continued and markedly increased and increasing agitation of the three spirits of Popery, Priestcraft, and Infidelity, which were to go forth like frogs over the earth, and stir up the powers of the world to the last great war against Christ's gospel-truth,—whether we consider the recent extraordinary outburst of the Papal Babylon's vaunting, as of one that sits a queen, and shall know no sorrow, or whether the everlasting gospel's extended counter-preaching for a witness to all nations, and witness too over the world, like as by the voices of the two other flying angels, against Babylon and Antichrist,—whether we consider the increasing inquiry in the Jewish mind about Christianity, or whether the continued and increasing weakness of the Mohammedan powers,—and, yet once more, the increased and increasing convergency of the eyes of all the most distant nations to that scene of the Lord's grand controversy, European Christendom,—every sign must, I think, be admitted to have augmented in significance and force, that tells of the grand crisis of the consummation being nigh at hand.

"And what the nature of that crisis?—Since my third edition was published I have had opportunity of reading with all the care and attention that they deserve, the several late treatises written by Mr. Brown of Glasgow, by Clemens, and by others, against the premillennial view of Christ's second advent, which was advocated in my book. And, while sensible of the value of all of them, and specially grateful to Clemens for the warm kindness of his tone towards myself in the controversy, it is my duty to express my acknowledgments to Mr. Brown, more particularly for the ability with which he has conducted his side of the discussion: and to confess that for a time, while fresh under the influence of a perusal of his book, my mind felt startled and shaken; and the question came up, whether, after all, the premillennial view, in which I had felt confidence before, might not have been espoused rashly and wrongly. However, on my reconsidering the question more carefully, with all the advantage of his advocacy on the other side to help me to the truth, and analyzing his arguments, and comparing them with Scripture prophecy,—the result arrived at was a more full conviction than I had even felt before, that the premillennial view was correct, and not to be shaken. Mr. Brown will, I think, see in my millennial chapter that his arguments have not been overlooked, though my limits have only allowed a more cursory notice of them than I might otherwise have given: and he will I think also see that, besides a strengthening here and there of the general reasoning, there is added to my argument from Daniel one point at least of very considerable force on the premillennial side; which by myself, and so far as I know by others, had been before pretty much overlooked.

"However this may be I believe that Mr. Brown, and most who think with him, have the impression pretty much as strongly as myself of the probable nearness of that coming of Christ of which the destruction of the apostate seven-hilled Babylon is the fated accompaniment, and which is to constitute the crisis and consummation of our world's present dispensation. Even so regarded, how solemn the thought! May both the readers and the writer of this book be enabled to realize it! Surely if at all times St. Peter's injunction has been in force, it must be so now more especially, that we should 'take heed to inspired prophecy, as to a light shining in a dark place, until the day dawn.' If always, now more especially, St. John's declaration about his own Apocalypse must be true; 'Blessed is he that heareth, and they that read the words of this prophecy; for the time is at hand.'"

"THE EPISTLE OF PAUL TO THE PHILIPPIANS."

"The Epistle of Paul to the Philippians Practically Explained, by Dr. Augustus Neander. Translated from the German by Mrs. H. C. Conant. New York. Published by Lewis Colby, 122 Nassau-street. 1851."

[We have read the above work with great interest. It breathes an excellent spirit, and cannot be read by the devout Christian without consolation and benefit. NEANDER was no doubt a believer in progress and the conversion of the world; but we thank him for this, we believe, his last work which he gave to the world, and also the translator to whom we are indebted for it in an English dress. We give the following:]

PAUL'S POSITION TOWARDS HIS OPPOSERS.

"If now we look farther into the history of the development of Christianity in this its earliest period, and investigate more minutely in the history of

the Apostolic church, the peculiar relations and opposing influences under which Paul's labors were prosecuted, we shall soon be in a position to determine with greater exactness what we have here remarked in general. We know that Paul had to contend with opposers, to whom all that has here been said is applicable. There were those who did indeed acknowledge and preach Jesus as the Messiah, but a Messiah in the Jewish sense; who acknowledged him, not as that which he has revealed himself to be, the only ground of salvation for man; who in connection with the one article of faith, that Jesus was the Messiah promised in the Old Testament, still adhered to the Jewish legal position; who understood nothing of the new creation of which Christ was the author, and to whom faith in Jesus as the Messiah was only a new patch upon the old garment of Judaism. These were the opposers, with whom we so often find Paul contending in his Epistles. Of such he might justly say, that they preached the gospel not purely and sincerely, but only in appearance; for they were indeed far more concerned for Judaism than for Christianity, and their converts became rather Jews than Christians. Of such he might also say, that they sought to form a party against him, and to add affliction to his bonds; for these persons everywhere seem chiefly animated by jealousy of Paul, through whom the gospel was preached to the heathen world as freed from all dependence upon Judaism, and standing upon its own foundation. They oppose themselves to him on all occasions, contest his Apostolic dignity, seek to encroach on his sphere of labor, to draw over the people from him to themselves, from that pure and complete Gospel to their own mutilated one. And it need not surprise us to meet such even in Rome; for Paul's Epistle to the church at Rome, written some years previous to his imprisonment there, shows us in this church, consisting chiefly of Gentile converts, a small party of such Judaizing Christians who were in conflict with the rest. It was a matter of course, then, that when the pure Gospel in the sense of Paul was preached by the one party, the other, provoked to rivalry, should rise up in opposition and seek to give currency to their own corrupted form of the Gospel.

"We must now endeavor to understand fully the position of Paul towards these opposers. Rightly understood, it will furnish an important rule for our own application in many cases. In the first place, it is clear that these men were personal enemies of Paul; and that in their efforts to promote the Gospel, their object was to frustrate the labors of the Apostle, and to form a party of their own in opposition to him. What self-renunciation must it then have required, to enable Paul to rise so entirely above this personal relation, that forgetting the design against himself he can rejoice with his whole heart that the One Christ, whom it is his sole desire to glorify, is preached, even though it be by his personal enemies! Thus everything pertaining to self gives place to that all-absorbing love to the Lord, and to those for whom He gave his life. How rare are the examples of a love so heaven-like, so purified from all selfishness! One may even be animated by real zeal for the cause of the Lord, and yet that zeal be impaired by personal considerations. If others, who from unfriendly designs against him personally labor to frustrate his efforts, are used as instruments for the promotion of the same holy cause,—he cannot rejoice over it. That this is accomplished not through himself, but through those who are acting against him, weighs more with him than the common interest of Christ's cause; and instead of giving him joy, it becomes a source of vexation, jealousy, and envy. He is not concerned alone that Christ should be preached, but that He should be preached through him; or at least through his followers, through those who in every respect harmonize with him, and acknowledge him as their teacher in Christianity. Least of all can he endure it, when Christ is preached by those who take a hostile attitude towards himself; whose most zealous effort it is to lessen his reputation, to throw suspicion on him as a teacher, to draw men away from him. To this course of conduct, which we so frequently observe among men, the Apostle's self-denying zeal forms the most striking contrast. He acted in accordance with the principle which he himself lays down in 1 Cor. 3:21, showing in what light the preachers of the Gospel should be regarded. 'Let no man,' says he, 'glory in men;' the highest, the only concern is the honor of Christ, and the salvation of believers."

PAUL'S DISINTERESTEDNESS.

"Still another trait of Paul's Christian character is presented to us, in his manner of accepting the gifts sent to him by the Philippian church. There is in the natural man a false striving after independence and self-reliance; a pride of self-will, which not seldom decks itself with noble names, the influence of which is to make one ashamed to accept from others gifts of which he stands in need, lest he should humble himself before them. A still worse development of the same radical fault of the natural man is seen, when the gifts indeed are accepted and enjoyed, but there is a disposition to forget them

again, to shun the remembrance of them, to acknowledge no indebtedness to others through fear of seeming dependent, of humbling one's self before them. But the Apostle is penetrated by the consciousness, that all are related to each other as the members of one body, and should abide in this mutual dependence upon one another as members under one head, CHRIST Jesus. He knows that the growth of the whole body, from the one head which guides, animates, and connects all the members, can only then be truly promoted, when all the single members are ready, as instruments of the one head, mutually to sustain and forward each other in spiritual and in temporal things, to work together in love and unity. This is beautifully expressed by PAUL in the epistle to the Ephesians (4:15, 16): 'That we grow up into him in all things, which is the head, even CHRIST; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' CHRIST is here presented as the one to whom the whole development must tend; the aim of all is to grow up into true fellowship with him, to receive him wholly into themselves, to become full of him. He is equally the one, from whom the whole growth up into him can alone proceed; from whom issue all the vital energies, the living juices; from whom alone all the members can receive life and direction. CHRIST so works upon the whole body, that by means of the different members through which his vitalizing influence flows, using each in its appropriate manner, he works through the whole. And hence the growth, proceeding from him and tending up to him, can truly prosper only when all the members alike yield themselves to him; and under his guidance, in mutual dependence and mutual influence upon each other, abide together in closest union. The Christian should ever bear in mind, that our various necessities, and the means of supplying them, are distributed in varying modes and proportions through the different members, in order to keep them in a state of mutual dependence and reciprocal influence; so that no one may break loose from his connection with the whole, thinking to maintain an existence by himself, and that mutual necessities may serve continually for the furtherance of mutual love. The Christian will not be ashamed, therefore, of a dependence upon others springing from such a connection; but will recognize it as the law naturally arising from the relation of the members to one another. As he who gives rejoices in having received from God means which he may use for the aid of the other members; regarding it as a loan for this purpose from their common Lord, as a medium for the manifestation of that love which the Spirit of God has poured into the hearts of believers, that being the mark by which the disciples of the Lord, the members of his body, are to be known: so he that receives rejoices far less in the brief temporal service of the gift, than in the heavenly temper expressed in the bestowal,—in the love, that vital principle of the church, which manifests itself therein. He knows that it is for the highest good of the giver himself; who thus, by deeds of love, sows in the earthly life what he shall reap in life eternal; who thus manifests in his works the spirit which makes him meet for life eternal. So PAUL represents the Christian relation, in his own manner of accepting the gifts of the Philippian church, when he says: 'I rejoiced in the Lord greatly that now at length your care for me hath flourished again,'—rejoiced, that now after long endured privation, they are placed once more in a condition to fulfil the wish they had ever felt, to care for his temporal wants;—'because ye have ever cared for me, but ye lacked opportunity. Not that I speak in respect of want.' And in conclusion he says: 'Not because I desire a gift, but I desire fruit'—the fruit which springs from them out of such manifestations of love,—which may abound to your account—may be laid up for life eternal."

SERMON OF DR. LYMAN BEECHER.

BRO. HIMES:—As the readers of the *Herald* are interested in events of any moment that are rolled up by the wheels of time, I thought it would not be amiss for me to give them an item of news connected with this "city of peace." On last Sabbath, Dr. LYMAN BEECHER commenced his labors at the Howard-street Orthodox society in this place. The announcement of his coming created a hope in many breasts, and my own among the number, that his efforts here would be the means of awakening a deeper and more extensive interest on the subject of religion throughout the place. I will not say that our hopes will yet be disappointed; but I must say, with due deference to so venerable and able a minister of Jesus CHRIST, that I fear he has not laid the axe at the root of the right tree to make Satan tremble much. If he has, then *probably* the language he has employed in relation to us, and others, may be appropriate and true. What I refer to is the following. A correspondent of the Essex county *Freeman*, published in this city, giving an account of the Doctor's Sabbath afternoon discourse, says:

"His text last Sabbath afternoon was, 'Fear not, little flock, it is your Father's good pleasure to give

you the kingdom.' The object of his discourse was to encourage the little flock to which he is preaching to arise and put on *strength*. He spoke of the power of armies, fleets, and navies, which have made the ribs of the world to tremble; but said he there is more power in the Church of Christ than in all of them combined. If you doubt this, read the 11th chapter of Hebrews, or the Acts of the Apostles, or the Prophecies of Isaiah. Look also at the Reformation of Luther, and at the effects which have followed the labors of our Puritan Fathers. There is no obstruction that can prevent or retard the progress of the church, if she is only faithful to the principles she professes. The Spirit of the living God will then be in her, and her advance to the conquest of the world will be as steady, as sublime, and majestic, as the march of the planets through the midnight heavens. The Doctor wished for no other weapon with which to accomplish this mighty work, than the *Gospel of Christ*. He had no such idea as that entertained and promulgated by some modern crack-brained Millenarians, of throwing the Gospel aside as a worn-out instrument, that had failed to accomplish what it was designed for, and waiting for the personal appearance of the Son of God on earth to effect it by *physical* power."

Says the Doctor: "There is no obstruction that can prevent or retard the progress of the church, if she is only faithful to the principles she professes." True, the goal for the attainment of the church, as brought to view in the word of God, is certain,—she will reach it, despite of all opposition. But what is it? The Doctor says: "The Spirit of the living God will then be in her, and her advance to the conquest of the world will be as steady, as sublime, and majestic, as the march of the planets through the midnight heavens." We would suggest two serious obstacles to the accomplishment of this work—"the conquest of the world."

1. There is no warrant in the word of God for believing that the church will ever become so faithful to the principles she possesses, as to be prepared for such a work; but on the contrary, we are assured that in the last days, "the love of many will wax cold,"—"there will be a form of godliness, without the power;" and CHRIST declares, that at his coming, there will be "five wise, and five foolish" ones among those who shall profess to be his "virgins." Again: All the prophetic descriptions of the church in this age represent her as being in her purest state at the commencement, and growing more and more corrupt until the end.

2. The second difficulty in the "conquest of the world" by the church is, that the Lord has clearly revealed the fact, that the devil is the "prince of this world," "working in the hearts of the children of disobedience;" and he will continue to will and work until he is chained by the "seed of the woman," who was dead, but is alive again, to live for evermore, and has the "keys of hell and death." This work will be accomplished when CHRIST comes, as symbolized, with a "key and chain" in his hand, to destroy the power of the devil over the church forever; but not over the wicked, for we read that at the end of the thousand years the wicked dead are raised, and deceived by the devil, and all are cast into the lake of fire. The devil will have by far the greater number. Hence CHRIST used the language of the text: "little flock." If the views of the Doctor were true, CHRIST should have said "great flock." But it may be said that CHRIST meant that the flock was small then, but it would grow large. I reply, No, for we are informed that "straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it;" and Jesus, speaking of the time of his second coming, inquires, "When the Son of man cometh, will he find faith on the earth?"

The Doctor "wished for no other weapons with which to accomplish this mighty work than the Gospel of CHRIST." Very good. If we believed the work anticipated by the Doctor was to be done, we should agree in the means by which it was to be done. But we believe God never designed such a result, or else he would have foretold it. Instead of this, we read that the "Gospel shall be preached to all nations for a witness," not that all nations should be converted by the Gospel, but that it should be a witness against those that would not receive it. PAUL says that "God shall judge the secrets of men by Jesus CHRIST according to the Gospel," at which time he will find some who had been "contentious, and who had not obeyed the truth."

"He had no such idea as that entertained and promulgated by some modern crack-brained Millenarians, of throwing the Gospel aside as a worn-out instrument, that had failed to accomplish what it was designed for, and waiting for the personal appearance of the Son of God on earth to effect it by *physical* power."

1. We are frank to confess that we are "waiting for the personal appearance of the Son of God on earth," to effect, by his coming, the regeneration of the earth. In taking which ground, we are sustained by the obvious sense of the sacred text throughout, and by the primitive orthodox church for three hundred years after CHRIST's time.

2. We are not willing, however, to admit that we throw the Gospel aside as a worn-out instrument, that has failed to accomplish what it was designed

for;" because we firmly believe what God declared by ISAIAH: "So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." And such a charge against us as a people, is as unfounded in fact, as it is modern in date. The complaint urged against LUTHER in his day, has been the one raised against us:—that nothing is heard from us but "the Gospel! the Gospel! The word! the word!" while our opponents cry, "The Spirit! the Spirit!"

With regard to Millenarians being "cracked-brained," I would inquire, in the language of PALEY, "Who can refute a sneer?" But if Millenarians are cracked-brained, as our respected father in the Gospel declares, then MARTIN LUTHER must have had his brains addled. Bishop LATIMER and Bishop NEWTON must have been in a similar state of mind. Also Sir ISAAC NEWTON, concerning whom Dr. DUFFIELD says: "The name of Sir ISAAC NEWTON is sufficient to shield the doctrine from the charge of weakness or fanaticism, or of being supported by insufficient evidence. He gave his powerful mind two whole years to the study of the prophecies, and has avowed his belief in the premillennial coming of CHRIST." The great and good Dr. CHALMERS, who died in the faith of the premillennial advent of CHRIST, must have been laboring under an aberration of mind. Dr. CUMMING and McNIEL, who are now arousing all England with their eloquence and arguments, must be affected with an hallucination of the brain. And a host of others of our own native land, and time, among all denominations of evangelical Christians, who are emphatically the lights of this age, must be affected with that strange disorder of which the Doctor speaks.

O! when will the time come, when this subject shall receive that candor and attention which its overwhelming interest demands? It ought to be understood by this time, that hard names do not affect what hard arguments might. —L. OSLER.

Salem, Nov. 8th, 1851.

THE APOCRYPHA.

The Apocrypha, so called from a word which means *Hidden*—The *Hidden books*—books not read in the congregations of Israel—was never written in the Hebrew tongue, in which all the rest of the Old Testament was written. It was never received or admitted by the Jews, to whom were divinely intrusted the Oracles of God. It is not once quoted by our Lord, nor by any of the apostles, as a portion of the Sacred Volume. JOSEPHUS, the celebrated Jewish historian, who ought to know what books were recognized by his countrymen and co-religionists, disclaims the Apocrypha as part of the Old Testament Scriptures. The Apocrypha was not recognized by any of the ancient Christian fathers, who are looked up to as being valuable historians, however imperfect expositors of divine truth. HILARY, who lived in the year 354, rejects all the Apocrypha. EPIPHANIUS, who lived in the year 368, rejects it all. The fathers, in the council of Laodicea, A. D. 367, reject all the Apocrypha. GREGORY of Nazianzum, AMPHILOCHUS, and JEROME who lived in the years 370 and 392, reject it all. And GREGORY the Great, who is asserted by Romanists to have been the first pope, and who lived in 590, rejects the two books of Maccabees, which are at this day received by the Roman Catholic Church, and in this presents a useful specimen of Papal harmony. But we have decisive evidence that the Maccabees at least, are not part of the Word of God, from the simple fact, that the writer disclaims all pretension to inspiration whatever. At the end of the second book of Maccabees, which is received by the Church of Rome as part of the Sacred Scriptures, it is stated, "so these things being by Nicanor, etc. I also will here make an end of my narrative, which, if I have done well, it is what I desired: but if not so perfectly, it must be pardoned me." Can we conceive of an inspired penman begging pardon for the mistakes of his narrative? We find no parallel apology in the rest of Sacred Writ; and this very closing statement of the writer of the books of Maccabees, would be sufficient to disprove all claim or pretense to inspiration on his part. In the last place, the Apocrypha contains doctrines totally destructive of morality. For instance, in the second book of Maccabees (14:42), we read, "Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword, choosing to die nobly, rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth." In these words there is a distinct eulogium upon suicide. It is declared that the man who rushed unbidden and unsummoned to the presence of his God, "died nobly." To such morality as this, we find no parallel or counterpart in the rest of the Sacred Volume. And in the same book we read that "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." These and other doctrines that might be quoted from the Apocrypha, contradict the plain doctrines of Scripture, and show distinctly that these books are not to be confounded or identified with the Sacred Volume; and that whatever objection may lie against the morality of the Apocrypha, these do not militate one jot or tittle against the morality of what is really the Word of God.

Bible Evidence for the People.

CORRESPONDENCE.



EXPOSITION OF ROMANS XI.

BY J. W. BONHAM.

(Concluded from the Herald of Nov. 8th.)

V. 27—"For this is my covenant unto them when I shall take away their sins." The apostle here refers to the new, or gospel covenant, predicted by the prophet Jeremiah:

PROPHECY.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34.

FULFILLMENT.

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away."—Heb. 8:7-13.

The covenant brought to view by the apostle refers to the present, and not to the future dispensation. The sins of all who believe are forgiven, whether Jew or Gentile; and at the second appearance of the Saviour, the grand scheme of redemption will be completed, sin and its effects will be removed, and the faithful will enter upon the realization of that inheritance of which, at present, they enjoy but the earnest. "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin (a sin offering) unto salvation."

V. 28—"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." Those only who believe in Christ constitute the election, or "remnant according to the election of grace."—Though Israel be as the sand of the sea, a remnant shall be saved: and such are beloved for the sake of their faithful, believing fathers.

V. 29—"For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all"—that is, *all who believe*, for only such can be saved.

Reader, do you belong to the true Israel? Have you repented of your sins, and believed on the Lord Jesus Christ with all your heart? If so, you are an heir to the promise made to Abraham, whether you be male or female, Jew or Gentile. And if you prove faithful, and endure to the end, you will be included in the "all Israel" to whom salvation is promised; and when the Redeemer shall come to Zion, all the evils caused by sin will be removed, your mortal body will put on immortality, and you will sit down with Abraham, Isaac, and Jacob in the kingdom of God. "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him."—Rom. 10:12.

"Not as though the word of God hath taken none effect, for they are not all Israel that are of Israel; neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."—Rom. 9:6-8. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect."—Rom. 4:14. "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."—Rom. 2:28, 29. "For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:26, 29. These scriptures clearly define who are the Jews, or Israel, to whom

the precious promises belong. They lay down great principles, which must not be contradicted, cast aside by inferences, or annulled to suit a theory. The "old covenant" vanished away, and its place was supplied by the new, or "better covenant;" and as Moses was the mediator of the first, Christ Jesus is the mediator of the second. He made one offering for sin by the sacrifice of himself; broke down the middle wall of partition between Jew and Gentile; those who were aliens to the commonwealth of Israel, and strangers to the covenant of promise, were brought nigh and reconciled; the hand-writing contained in ordinances was blotted out, and nailed to Calvary's cross. And shall we, brethren, go from the antitype, back to the type, and attempt to build again the things that Christ destroyed?

We read of no third covenant, or third mediator, or future sacrificial offerings for sin. Christ made one offering for sin forever, and became our high priest to plead our cause before the throne of God. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. 9:14, 15.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things to whom be glory for ever. Amen."

LETTER FROM N. BILLINGS.

BRO. HIMES:—You will remember that my last communication was finished at Low Hampton, N. Y., under date of July 14th, 1851. I remained in that place and vicinity till the 18th, when I left for Addison, Vt. On my arrival at A., I took lodgings at Bro. Smith's, where I met Bro. Morgan, who had labored there for a considerable time previous. In the evening I addressed the friends present in the chapel, and again on the Sabbath.

On Tuesday, the 22d, I went to fulfil an appointment at Panton, a few miles distant; but on our arrival there I found that the enemy had already been there, for those who had formerly been interested in the Advent cause appeared (so far as I was able to learn,) to be very much engaged in the observance of the Jewish sabbath, and of course had little or no sympathy with those who believe the new covenant to be better than the old. In consequence of this, I found that no notice for a meeting had been given, and therefore finally concluded, with the advice of the brother who had conveyed me from Addison, to take the cars at Vergennes for Burlington, where I found a place of retreat under the friendly roof of Bro. C. Beans; and being about worn down, I was very glad of a little rest. On Thursday evening, the 24th, a meeting was held in the chapel, but owing to the rain, but few attended.

The next day I took the steamer for Isle La Motte, but the boat passed the island without landing me, and conveyed me to Rouses Point, where I spent the Sabbath. Here I had the privilege of meeting with many that I had never seen before; but I was soon made to feel that I was mingling with kindred spirits, and was surrounded by brethren of like precious faith, and rejoicing in the same blessed hope. The season was one which I shall long remember, and by which I hope others were benefited.

On the 29th I preached in a school-house at Perrysville, a few miles distant. After meeting, I accepted the invitation of Bro. Whipple, who lives near by, to remain at his house over night. I may be allowed to say, that I much enjoyed the morning and evening devotions of his family: these were seasons of deep and thrilling interest, made so mainly by rich and heavenly music, sung in four parts by as many voices, sweetly blending, and making us to feel that heaven had come rushing down into the soul, and for a time at least, that we were no longer of this present evil world.

On the evening of the 30th I preached at Odelltown, C. E. This was the first time I had ever left the jurisdiction of the United States. I fully realized the changed as I passed the boundary line into Canada, and felt my feet planted firmly upon the territory of an earthly kingdom. It was to me a fruitful theme for meditation; I thought much of the everlasting kingdom of our Lord and Saviour Jesus Christ, and prayed that I might have an abundant entrance into the same. The meeting was held in a school-house, where I addressed a patient and devout congregation, not wholly, I trust, without benefit.

Sabbath, Aug. 3d, I preached at Champlain, N. Y. Friends came in from abroad, and this, with the meeting at Rouses Point the Sabbath previous, has made a deep impression upon my mind, and I shall not soon forget the kindness and sympathy of those I met in each of those places.

On the 5th I preached at Clarenceville, C. E. The season I enjoyed here proved, through the mercy of God, a heavenly one indeed, and all present seemed sensible of it. It was one of the best meetings that I ever enjoyed. Here I formed an agreeable acquaintance with Elder Sawyer, of Moors, N. Y., who accompanied me to Dunham.

On the 7th and 8th I preached at Waterloo. Bro. Hutchinson is still unable to preach, but his presence is a blessing not only to the cause in W., but elsewhere. The church there are happily united and prosperous. This, no doubt, is in consequence of the harmony that exists among them, and of the music of their rich and cultivated voices, joining in hymns of praise and thanksgiving to the Most High. The time allotted for my stay at W. soon passed away, and I left on Saturday morning for Outlet, where I spent the Sabbath. Here I had the privilege of speaking to many from different places upon some of the great things of the kingdom. While

here, I formed an interesting acquaintance with some friends, which will not soon be forgotten.

The 13th and 14th I had the privilege of meeting with the church at Derby Line. Our brethren in this place are more highly favored than many others; they live near their place of worship, can have frequent meetings, and appear to be well united.

The 15th I preached in the Advent chapel at Troy, Vt., and was blessed with a good time. On the Sabbath, the 17th, had an interesting meeting with the friends at Richford. On the 19th I gave two discourses in the chapel at Montgomery. Here is the residence of our much esteemed Bro. Greene, whose labors were so abundant in this region early in the Advent cause. He has for some time past been laid aside from his ministerial work by bodily infirmities. My interview with him was short, but full of interest and profit.

We left M. on the 20th for Eden, being conveyed thither by Bro. Martin, of the former place. The road over which we passed, for several miles, exceeded in roughness anything I had before seen. The way led over mountains, deep glens, unprepared roads, and broken bridges, dangerous both to man and beast. Yet the scenery was romantic in the extreme, being environed by lofty mountains, and covered with majestic trees, rearing their stately trunks, and spreading their overhanging branches, therewith forming a beautiful canopy to shield us from the burning rays of the sun. And as though nature had been still further mindful of the weary traveller, we were delighted with the entrancing melody of the limpid stream, one of the most lovely sheets of water my eyes ever beheld: now on our right, then on our left, over the gentle slope, the ragged cliff, and the pebbly bottom,—as clear as glass, and beautifully transparent. By this all angry passions were calmed and held in subjection, and I was more than compensated for the badness of the way. At last we arrived at Eden, and found our way to Elder Stone's, where I received those hospitalities so much needed by weary travelers. After singing and prayer, Elder S. brought me on my way to Johnson, where I took lodgings for the night at Bro. Allen's. From thence I was conveyed to Morrisville, where I met the friends in the Union meeting-house. During the discourse, I was honored by the infidel ravings of a professional gentleman (!) from a neighboring town, whose name I have in safe keeping. After being informed repeatedly that he could not proceed, he finally left the house greatly excited, and apparently with very bad feelings, from which I know not whether he has since recovered; I hope, however, that he is *convalescent* by this time. The cause at Morrisville appears to be in a languishing state; several individuals have imbibed distracting views, leaving a few tried friends to struggle on as well as they can. May their faith and patience not give out amid all their discouragements.

On Friday, the 22d, I took the stage for Waterbury, where, on my arrival, I was kindly received and entertained beneath the hospitable dome of Bro. Parker. I spent the Sabbath in W., where, I am happy to say, the cause is doing well. Many are coming in to hear the glad tidings of the kingdom, for which the friends in that place have abundant cause for thankfulness and gratitude.

On the 26th I left Waterbury for home, where I arrived the following evening, after an absence of ten weeks and three days. During this tour I have shared largely in the mercy of God, and with thankfulness would record the memory of his goodness to me in all the way he has led me.

Yours for the heavenly country.

Roxbury (Mass.), Sept. 1st, 1851.

THE RIGHT VIEW OF THINGS.

[The following remarks of Bro. THOMAS SMITH are worthy the attention of Adventists, especially those who have been perplexed and annoyed by a class of contentious professors, many of whom have been led astray by selfish and morbid prints. Those who have no healthy plans of usefulness themselves, and are devoted to the interruption and distraction of those who have, cannot be recognized as fellow-workers. The Bible rule for us towards all such is, to "let them alone"—"note them," and have no connection with them. And if they annoy us, treat them kindly, but firmly resist all their plans to destroy the Advent cause. The duty of Adventists is plain. Let us all be at the work of the preparation of ourselves and others for the coming of our blessed SAVIOUR. Let us build each other up in this most holy faith.—ED.]

DEAR BRO. HIMES:—I find that by writing and preaching the word, conversing, praying, &c., prejudices are removed from the minds of many who have been told that the "Herald" folks had backslidden, and, consequently, the "Herald" was a backslidden paper. O how long will it be before some people will get the beam out of their own eyes, that they may see more clearly how to get the mote out of their brother's eye? Of one thing I feel assured, that the candid, thinking part of the Adventists are satisfied that mere opinions in relation to "ages to come," or the thousand years of Rev. 20th in the past, will avail nothing before God without that charity, or love, spoken of by the apostle Paul in his 1st Epistle to the Corinthians, 13th chap.

I am happy in being able to say, that in the few places which I have visited since my return from the West, the brethren are passing over these ideas which have caused some distraction, and are endeavoring to "lay hold of eternal life."

I think, from what I learn, that the advice given at the Orrington camp-meeting by one of the preachers, in relation to the ages past and to come, proved beneficial to a number, as he urged them not to trouble themselves about these things, but rather to "contend earnestly for the faith once delivered to the saints," and thus be prepared for that day which is coming upon the world as a thief in the night. I wish in my heart that I could think better of some

preachers than I do, who have made it their business to endeavor to persuade some who take the "Herald" that its editor is a bad man; and yet another, who has represented the "Herald" as a fallen paper, and of course its conductors.

Said a brother to me a short time since, "I am glad, Bro. Smith, you have come among us,—for they said that you had backslidden, and I thought it was so; but am now convinced to the contrary." This same brother had been severely tried himself with the new notions which had been introduced about the "ages," and the Jewish sabbath, and also that no person could be a Christian unless he embraced such and such particular views. Such persons, I certainly think, are straightened in their own bowels, and I am satisfied that in the event of the judgment to come, they will find it as true in 1851 as it was when Peter uttered it about A. D. 41, "that in every nation," and I may add denomination, "they who fear God and worketh righteousness are accepted with him."

Prudent men in these last days of great peril, are very much needed to lead forward the sacramental host, and to feed them with the sincere milk of the word, that they may grow thereby. I have, for myself, concluded, that with such contentious folks, who are so much inclined to judge and censure others, I would have but little to do, and if they wish to go to the right, then I will go to the left; and if they prefer the left, I will then walk to the right, for the world is large enough for us all. The Macedonian cry is coming from every point of the compass, and we should not contend for the minors, when the majors demand all our attention. Very severely have I been tried with these divisions, new-fangled notions, judgments, condemning, &c., for I have seen some of the evils which such a course of conduct has produced; but more recently I have come to the conclusion, to be perfectly willing to be judged and condemned by men, and to let the blessed Lord take care of his own cause; to love every person; to judge nothing before the time; leave all to be settled at the great day, now emphatically near. The result therefore has been a hope triumphant, and

"The day glides swiftly o'er my head,
Made up of innocence and love;
And swift and silent as the shades
The nightly minutes gently move."

In conclusion, dear brother, permit me to say, attend carefully, honestly, and perseveringly to the business which God has in his providence called you. You, with all of God's true ministers, are called to a great work,—a work which causes solicitude in the hearts of angels,—a work which cost the precious blood of the Son of God,—a work for which Jesus still lives to intercede in heaven,—and the effects of which will soon be seen, when Jesus shall come with all his mighty angels, and before Him be gathered the nations of the earth, and the decision of that great day be made manifest to the joy of the few, and the condemnation of the many. O dreadful day! that shall decide the fates of all, and fix them in an eternal state! Yes,

"That awful day will surely come,
The appointed hour makes haste,
When I must stand before the Judge,
And pass the solemn test."

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

I therefore, for one, had rather possess the love of God in the heart, by the Holy Ghost given unto me, than to "speak with the tongues of men and of angels." I prefer it to the "understanding of all mysteries and all knowledge." Give me this in preference to a readiness to "bestow all my goods to feed the poor, and my body to be burned;" for "no abiding faith, hope, charity, these three; but the greatest of these is charity." In affection truly, yours in hope of eternal life at the coming of our Lord and Saviour Jesus Christ.

THOMAS SMITH.

Eddington (Me.), Nov. 6th, 1851.

Extracts from Letters.

BRO. LEVI DUDLEY writes from Woodstock, Vt., Nov. 11th, 1851:

DEAR BRO. HIMES:—I have some good news to tell for the encouragement of the saints. The late tent meeting you held in Champlain has resulted in the conversion of some souls, and the reclaiming of others. The true friends of the Advent cause have been much comforted and encouraged, and were glad to see you once more, and find that your trials had not overcome you. Praise God for his all-sufficient grace.

Soon after the tent-meeting, our beloved Bro. I. R. Gates came to help us. Truly the Lord was with him. He had the worth of souls and the interest of God's cause at heart, and the Lord blest his labors, to the conversion of between forty and fifty souls. In the course of three weeks, twenty-eight were baptized, and others intend to be soon. Praise the Lord that the door of mercy is not shut! Jesus is still on the mercy-seat, and whosoever will may come and partake of the waters of life freely. Most of those converted live in Odelltown, where Bro. G. labored the greater part of the time he spent with us. He has given us some encouragement that he will return and spend the winter in this section. He is just such a man as we need in this region. May the Lord open the way for his coming.

I have visited the tried saints in Burlington, Underhill, Waterbury, and Woodstock, and found them still looking for the return of the Nobleman. I tarried one night at the house of Elder Clark, in Waitsfield, who, with his companion, I found strong in the faith. He has had a good revival in Rochester, Vt. There seems to be a spirit of revival everywhere I have been of late, and I have never had so many urgent calls to preach the gospel of the kingdom as I have had recently. My prayer is, that the Lord will raise up more laborers and send them into his vineyard.

Bro. E. CROWELL writes from Portsmouth (N. H.), Nov. 12th, 1851:—

DEAR BRO. HIMES:—I have just sat down with our people in Portsmouth, with whom I spent two years so pleasantly previous to my going to Lawrence, where I have been for the year past. The cause of our coming Saviour has a few and consistent friends in this place, and many, very many enemies. I find that sectarian proselyting is carried on to some extent in this place, but I hope, however, that there will be a few names left even in Portsmouth. Our meetings are very well attended, and the people feel quite encouraged to hope for a refreshing from the Lord. We hope to see the feeble strengthened, the faint encouraged, the wanderer reclaimed, and the sinner converted to God. The builders have begun to erect a house of worship, and we hope to get into it the coming winter. We want you to come and spend a Sabbath with us as soon as possible. You have many friends here who would be glad to see you, and hear from you the glad tidings of the kingdom.

I hope the church in Lawrence will not be neglected. There is a small but whole-hearted company there, who are doing all in their power to maintain preaching in that place. They need help, and ought to have it. I pray God to bless them abundantly, and reward them liberally, for their kindness to me and mine during my stay among them.

My Post-office address is Portsmouth, N. H., No. 14 Austin-street.

[We hope our brethren will be sustained, and that they may prosper. Will visit that place as soon as practicable.—J. V. H.]

Bro S. HEATH writes from Lunenburg (Mass.), Oct. 2d, 1851:

DEAR BRO. HIMES:—Having anticipated meeting you and our dear brethren at the Newburyport Conference, but circumstances forbidding my attendance, I write to express that my mind is with you, and that I wish to share with you in this cause, both in prosperity and adversity. I esteem the reproach and tribulation, as well as the joy and rejoicing, of this cause; and having taken the whole armor of God, I feel assured that in the use of this we shall be able to stand in the evil day against all the wiles of the devil, and be ready, at the coming of Christ, to exchange our armor for the crown.

At South Reading, where I have been laboring a part of the time for a few weeks past, there has been a gradual rise in the interest of our meetings, and at present the interest is good. There is also an increase of interest at the Lynn dye-house. In this place, and also in Fitchburg and Westminster, the state of things continues about the same.

Bro. THOS. SMITH writes from Bucksport (Me.), Nov. 11th, 1851:

The last Lord's-day I spent in this town, and preached the word to an attentive congregation, most of whom are ready to acknowledge that we have the most correct views of the Bible of any people now extant; but it is one thing to admit the truth, and another thing to live it. May the latter be the course pursued by the Adventists of these last days.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER DIE."—John 11: 25, 26.

BRO. BENJAMIN PERRY, of Waterbury, Vt., who went to California about seventeen months since, is no more. He has left a wife and two daughters to mourn their loss. Sister Perry is in deep sorrow: she has not only to mourn the loss of her husband, but also that of her father and mother, who have recently died. She needs the prayers and sympathies of God's people.

L. D.

DIED, at Erving, Mass., after a long and distressing sickness of seventeen weeks, Sister ROSA, wife of Bro. HENRY BENJAMIN. The "blessed hope" cheered her in the hours of distress, and while she conversed about laying her body in the tomb, it was with Christian composure, and always with the pleasing reflection, that her sleep in Jesus would be short. She selected the text from which the writer should address the mourning circle of friends, which was the language of Jesus to the daughters of Jerusalem—"Weep not for me, but weep for yourselves and for your children." A kind husband and children are left to mourn their loss; but hers is the blessing of those who die in the Lord, for they rest from their labors, and their works follow them.

C. R. GRIGGS.

MARTHA ANN HARVEY, of Shefford, C. E., fell asleep in Jesus Oct. 30th, aged 30 years. She was a truly amiable person, and few, if any, here, had such a wide range of acquaintance; but she devoted too much of her precious life to the vanities of the present evil world. She was a daughter of Bro. Zephaniah Harvey, who has been a follower of Christ for nearly half a century, and who embraced the Advent faith when it was first promulgated in these parts. She was a subject of her pious father's prayers and affectionate admonitions; but though she respected religion, and looked with favor on the doctrine of the Lord's coming, and had many loud calls to give her heart to God, yet she neglected to put on Christ as her Saviour till she was attacked with pulmonary consumption, of which her mother and a sister had previously died. But the Lord, who regards the prayers of a devoted parent, was merciful to her

in her sickness, in giving her true repentance, and in working a happy change in her mind, so that not only did the world lose its charms, but the Saviour became in her view as the fairest among ten thousand, and the one altogether lovely. Though many of her former associates in pleasure called to see her, yet her element was in the visits of those who could speak to her about Christ and his kingdom. She read the New Testament much, and was fond of Prof. Whiting's translation. She used to speak of the promiscuity which the apostle gives to the second advent, and to express her wonder that all could not see it, or how any would attempt to explain away a doctrine so obvious. She esteemed it a great blessing to reside during the closing months of her life with Dr. Parmelee, of Waterloo, who, with his wife, are waiting for the kingdom of God. For two or three weeks before she died, her confidence in her Lord seemed to be unshaken, and her closing moments were calm and peaceful. She told us that Jesus was precious, and the last words she was heard to utter were, "Glory! glory!" and then sweetly fell asleep. Her funeral was numerous attended by all classes and denominations. At her request, I preached on the occasion, aided in the service by Bro. Orrock. It is hoped that this affliction may be a means, under God, of bringing many to the Lord in this place and the adjacent towns.

R. HUTCHINSON.

REMARKABLE COINCIDENCE.

[The following thrilling narrative is from the pen of a beloved colored brother in Philadelphia, who rejoices with us in the hope of speedy redemption. It will be read with interest by all who sympathize with the oppressed.—Ed.]

DEAR SIR:—As you desired that I should make a statement of some of the most prominent facts in relation to the late wonderful discovery of one of my lost brothers, I submit the following brief account:

On the 2d inst., two men came into this office, one of whom I recognized, the other was an entire stranger. My acquaintance introduced the stranger to me by the name of Peter Freedman, of Alabama. The object of Peter's visit was merely referred to by my acquaintance, when Peter commenced his own story in an earnest and simple manner. Peter said that he was from Alabama. His visit here was for the purpose of seeing if he could gain some information or instruction how he might find out his people. He stated that he and an older brother had been stolen away from somewhere in this direction, about forty-one or forty-two years ago, when he was a boy only six years old. Since that time he had been utterly excluded from all knowledge of his parents, having never even so much as heard a word from them or any of his relatives. I inquired of Peter what course he expected to pursue in order to gain the information he wanted? He replied, that it was his intention to have notices written and read throughout the colored churches of this city. I then inquired of him if he knew the names of his parents? To which he replied that his father's name was Levins, and his mother's Sidney; he did not know their last names. By this time I was much surprised and interested at the remarks made by the stranger, and I continued to put such questions to him as I thought would most likely throw light upon the subject. I again desired him to repeat over the names of his parents and older brother, and he at once complied with my request. By this time I perceived that a most wonderful story was about to be disclosed; however I continued to ask questions respecting his being carried away, &c. I was then anxious to have my impressions verified by facts that could not be contested or disproved. I inquired of him if he knew the name of no other person except those already mentioned? He answered that he knew a white man by the name of S. G., who lived near his parents—recollected of playing with this white man's children, &c. When the name of the white man was announced my doubts all fled, and the fact was confirmed to my satisfaction, that an old dear brother whom I had never before seen was before me. There was no evading the evidence; all the names rehearsed, and the circumstances connected therewith, were familiar to me, having heard my parents speak of them very frequently. Besides I could see in the face of my new found brother the likeness of my mother. My feelings were unutterable, and I was obliged to exert all my mental powers in order to conceal them. Thought after thought crowded my mind in relation to the past history of my own parents, especially in connexion with the interest felt for the two lost boys. After I had been convinced of the startling fact that Peter was my own brother, so sudden was the occurrence that I at once concluded to keep the whole matter to myself, until after I could get the chance of consulting my sister, which I intended to do that very evening. But after a moment's reflection my mind changed, as I could see no good reason for withholding the secret from him any longer. I was then anxious for the friend who came with Peter to leave, as I preferred to be alone when I divulged the secret of my discovery to him. I told my acquaintance that he need not wait any longer, that I would take charge of Peter, &c. At least one hour had elapsed before I revealed to my brother one word of what I had discovered. After my acquaintance left the office I took Peter and seated myself by his side, and commenced to make a brief explanation of what had been to us both a few moments before a profound mystery. I told him that I could tell him all about his kinsfolk. At this expression he seemed surprised, but not at all excited; I continued by telling him that he was an own brother of mine, and gave him the names of my parents, &c. To relate the particulars of our interview is quite unnecessary.

That you may better understand the story, I must go back and tell you what I never mentioned to you before, that my parents were once slaves. They lived in the State of Maryland, but feeling a strong desire for liberty, they were not slack in taking measures to procure it. My father deliberately (as I have often heard him say,) resolved that he would rather die than live a slave. By demonstrating his disposition to his owner upon the subject, he was allowed the privilege of purchasing himself rather low,

which he accepted, and by the earnings of his own hands he soon paid the sum demanded, and of course obtained his "free papers." At this time my father was only about twenty-one years of age. In the meanwhile he was married to my mother, who was a slave. My parents had four children, and the desire of freedom rested so heavily upon the mind of my mother, that she in concert with my father concluded that their only hope of enjoying each other's society, depended altogether upon mother's making her escape. Their plans all being laid, they soon found themselves in the State of New Jersey. But before mother had long enjoyed what she so eagerly sought after, and what she prized so highly, (liberty,) she and all four of her children were pursued, captured, and carried back to Maryland, from whence they had fled. For a while after my mother was taken back, she was kept confined of nights in a garret, to prevent her from making a second effort for freedom; but it was all to no purpose. Before she had been back three months she made a second flight, taking her two youngest, which were girls, and leaving her two oldest boys, Levin and Peter. I shall never forget hearing my mother speak of the memorable night when she last fled. She went to the bed where her two boys, Levin and Peter, were sleeping—kissed them—consigned them into the hands of God and took her departure again for a land of liberty. My mother's efforts proved successful, though at the heart-rending consideration of leaving two of her boys to the disposal of slave holders. Those unfortunate boys were sold soon after my mother's escape. All that she ever heard of them afterwards was, that they had been sold far south. But I shall not have time nor space now to dwell a great while longer upon particulars. I doubt not but what you will be interested to know something of the early career of Levin and Peter.

Peter related to me the following circumstances in regard to himself. He recollected to have missed his mother, and wanted to go to her. They said he should go to her—that they were going to take him and his brother to her. This deception was used in order to quiet them of course. But instead of being placed in the hands of their mother, when at their journey's end, they were placed in the hands of a slaveholder in Kentucky. Thirteen of their youthful years were passed away in Kentucky, in a manner that I have no need of describing. They were then sold into the State of Alabama, where they were subjected to the painful necessity of passing through the hands of several owners. Levin died about nineteen years ago, and was buried by his surviving brother Peter. Within the last two years Peter, through much entreaty, prevailed upon a gentleman to purchase him, with a view to let him work out his freedom. The price for Peter was \$500. Through his industry and economy, by working of nights and using all possible activity, in doing extra jobs by day, he managed to accumulate the whole amount required for himself. As soon as he had accomplished the anxious task of paying the last dollar for himself, the life long wish of his heart prompted him to make enough money to defray his expenses on a tour in search of his people, for whom he felt the warmest affection; although he was so young at the time when separated from his parents as not to know even their last names. He had also endured the burthens of slavery with all its ills for forty-three long years, yet he had not yielded his hopes of seeing the land from whence he had been sold, nor of again greeting that mother who gave him birth. The distance he travelled was about 1500 miles. He arrived in this city on the first of this month, on the 2d he found his brother in the place and manner above mentioned; on the 3d he was conveyed to my mother's in New Jersey, by two of my sisters who reside here. He found his mother, five brothers and three sisters.

I shall not attempt to describe the feelings of my mother and the family on learning the fact that Peter was one of us; I will leave that for you to imagine. You are probably aware that my father has been dead for seven years. Unfortunately brother Peter has a wife and three children in slavery. He has gone back to Alabama with the earnest hope of being able to liberate his wife and children, by purchasing them, that being his only chance. His attachments to his family are so strong, that when I intimated to him—if he could not get them, I supposed he would leave them and come North—he instantly replied that he "would as soon go out of the world as not to go back and do all he could for them."

There are two very remarkable incidents connected with this development, which I must state to you before I close my letter, viz: The name of the white man referred to, and remembered so correctly by my brother Peter, was that of his original owner, though the boys were too young to know that fact. The name of my mother had always, after her escape from slavery, been kept concealed, and she was known only by a different one, for reasons which will readily occur to you. When I glance over those wonderful circumstances connected with the history of these unfortunate brothers, I am utterly astonished. But I cannot stop now to tell you the feelings of my heart in reference to those enslaved brothers and the enslaved generally. I have already said more than I had intended; still my account seems but brief. But you are too well acquainted with slavery and its woes not to be able to judge in reference to what I have been obliged to omit. Your obedient servant,

Philadelphia, Aug. 8th, 1850. WM. STILL.
Pennsylvania Freeman.

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ANALYSIS OF GEOGRAPHY, by Sylvester Bliss, author of Outline Maps, Geography of New England, &c. This is a new and more scientific mode of teaching Geography, and has been adopted in the cities of Hartford, Ct., Worcester, Mass., and in other large towns, with much success. Price, 75 cents; \$6 per doz. (12 oz.)

FOR CHILDREN.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cents. (7 oz.)

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituary notices of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cents. (3 oz.)

ONE HUNDRED COTTAGE STORIES FOR GIRLS.—Embellished with eight engravings.—Price, 25 cents. (5 oz.) Do do for Boys.—Price, 25 cents. (5 oz.)

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Nov. number, being No. 7 of Vol. 5, is now out. The following are its contents:

To a Child
Returning Good for Evil.
Curiosity of Children.
Walking with God.
I see a Light—I'm almost Home.
Wise Sayings.
Choice of Companions.
A Secret for being Happy.

Too Busy.
A Little Girl and her Father.
A Billion.
The Secret.
The Child and the Bird.
Politeness and Friendship.
Scripture Questions.
The Perfect Rule.
Puzzles, &c. &c.

JUSTICE TO FATHER MATHEW.

A few weeks since we gave an extract from *The Congregationalist* on Father Mathew's debts. It seems that a subscription has been commenced at the instance of the Hon. Henry Clay for the purpose of liberating Father Mathew from debts incurred in the cause of Temperance. The N. Y. *Independent*, in commenting on this, gave the following extract from a letter of Mr. Mathew, to prove that not more than a year since his debts were all paid, and that his receiving money now for that purpose is an adroit piece of Jesuitism for the purpose of getting funds to complete a Catholic church in Cork.

(Extracts from a letter published in the *Boston Pilot* Jan. 26, 1850.)

"Charleston, S. C., Jan. 12, 1850.
"MY DEAR MR. DONAHOE: * * * I now return my grateful thanks to all who have co-operated with my warm-hearted friends in their anxious desire to complete the Mathew Liberating Fund, and thus render me free and independent. * * * With leave of the generous subscribers, I now intend to appropriate the sums already contributed, to the completion of my splendid church in Cork. * * * I feel confident that my other friends will not object to have their contributions directed to so holy and so meritorious a purpose as the finishing the church of the Most Holy at Cork. * * * The names of subscribers to the Liberating Fund, shall be inscribed in letters of gold, on tablets, to be put in the new church. Having now extricated myself, * * * I now, for the first time, find myself PERFECTLY FREE! With kindest remembrance to Mrs. Donahoe and your dear children, I am, my dear friend, your most devoted and affectionate,

THEOBALD MATHEW.
"To P. DONAHOE, Esq."

This is given to prove, and as the extracts are given it certainly does convey the idea, that at that time Father Mathew had extricated himself from his debts and is perfectly free from debt.

In reply the *Boston Pilot* has given more of Mathew's original letter, than appeared in *The Independent*, which it accuses of having "shamefully garbled the letter, for the purpose of telling an untruth about Father Mathew."

(Extracts given by the *Pilot*.)
My Dear Mr. Donahoe:—Accept my most sincere acknowledgments for your unvarying kindnesses, since my arrival in this great and prosperous country. Your admirably conducted paper has given its powerful aid to my successful exertions in the sacred cause of Temperance, and to the Mathew Liberating Fund, and I now return my grateful thanks to all who have co-operated with my warm-hearted, patriotic friends, in their anxious desire to complete this Fund, and thus render me free and independent.

As, at my request, the laudable object for which the Fund was intended has been relinquished, I now, with the leave of the generous subscribers, intend to appropriate the sums already contributed to the completion of my splendid church in Cork, which was commenced more than twenty years ago, and was left unfinished in consequence of my individual exertions being devoted to the glorious Temperance movement. The magnificent donation of good Doctor Warren, Alderman Grant, Hon. Mayor Bigelow, and Mr. James, to whom I am deeply indebted, and the surplus of the Reception Fund, shall be solely employed for the benefit of the Total Abstinence cause, and I feel confident that my other friends will not object to have their contributions devoted to so holy and so meritorious a purpose as the finishing of the Church of the Most Holy Trinity at Cork.

Having now extricated myself from the painful, and too often humiliating efforts to raise an adequate liberating fund, I find myself for the first time, perfectly free, and in a condition to mix independently with the citizens of this mighty Republic.

With kindest remembrance to Mrs. Donahoe, and your dear children, my beloved disciples, I am, my dear friend, your most devoted and affectionate

To P. Donahoe, Esq. THEOBALD MATHEW

Now the above does not say he is free from debt, that he has extricated himself from his debts, as *The Independent* asserts. The plain import of it is that he was extricated—not from debt—but from the effort to raise funds for the "Mathew Liberating Fund"—not by having raised a sufficiency, but by the relinquishment of the object of that fund, at Mr. Mathew's request; and that being relinquished—not accomplished—he was free to mix with the citizens of the United States without the embarrassment he would be under, if he was still laboring to raise the fund. While also the extracts given in *The Independent* convey the idea that all subsequent donations go towards the building of the church, those from the *Pilot* make a distinction between two classes of subscribers, and give the donations of one class to the temperance cause. Thus much we give in justice to Father Mathew, believing that nothing is gained by injustice, or by representing any class of men to be worse than they are.

As the sense of the extracts given by the *Pilot*, are certainly different from those given by *The Independent*, we see not how the latter can escape from the charge of having garbled the original letter—a practice which is very censurable. If *The Independent*, by re-publishing the whole of Mr. Mathew's original letter, shall show that it is the extracts of the *Pilot* which do injustice, and not its own extracts, we shall again notice, and do justice.

The Congregationalist says that it is "an historical fact, that a debt of about the same amount was paid by a British and Irish subscription, on the 14th of March, 1845, to the end that Father Mathew might visit America without embarrassment." And it conceives it "impossible to conjecture how the sale—since that time—of some hundreds of thousands of medals, at twenty-five cents a-piece, could have impoverished the good man to the extent named," since that time. This is unnoticed by the *Pilot*, and needs a word of comment.

We are also uninformed as to the object of the "Mathew Liberating Fund." If it was to free him from personal indebtedness, why were not the funds already subscribed towards it, appropriated to that object? With what propriety could funds raised for that object be appropriated towards the erection of a church, unless his indebtedness was caused by that building, if he had personal pecuniary responsibilities? Also if funds raised for that purpose could for any cause at the date of his letter be appropriated towards the completion of his "splendid church in Cork," how is it possible that he can now have other liabilities which require another subscription?

These inquiries occur to us as still needing an explanation, which we shall be pleased to see, and shall promptly chronicle, that all mystery may be removed from this business.

POPE's eclogue of the "Messiah," which appeared in last week's *Herald*, was inadvertently attributed by the printer to COWPER.

JANUARY, 1852.

END OF THE VOLUME.—Will not all indebted for the *Herald* and books arrange so as to settle their accounts by the first of January next? Let each one resolve to do so and it may—IT WILL BE DONE. In the meantime, we would call special attention to

THE EMBARRASMENTS OF THIS OFFICE.

Those indebted to this office will remember that we commenced the year with a debt of \$2000 upon us, in addition to our expenses of \$100 per week, an expensive law-suit to defend, and the untiring efforts of our enemies to cripple our circulation and receipts. Under these circumstances, it will require the prompt payment of dues to the office to hold our own—to say nothing of the debt we owe, only a small portion of which we have thus far been able to pay. Will not those indebted respond to the amount of their dues, and not further embarrass us by inattention to this reasonable request? We also wish to publish several valuable works, which our embarrassments have caused us to suspend.

IS THE ADVENT CAUSE to be sustained as a distinct cause? This is an important question. We reply, The Advent cause will be sustained as a distinct question—1. Because it is the cause of God, and is a work that must be done in these last days. (Rev. 14:6, 7.) 2. Those to whom light is given on the subject must maintain it, or it will be suppressed, and those who neglect their duty will suffer loss. 3. The churches, as bodies, stand opposed to the distinct enunciation of the Lord's speedy personal return and reign. 4. Those who receive and maintain this last message, and remain in such bodies, do so, if faithful, as apostles of the doctrine, and reformers of their churches. 5. There is another class, having a distinct organization, whose work it is to proclaim the Second Advent at hand, and the speedy establishment of the kingdom of God under the whole heaven. We believe it to be the will of God that this class should maintain this position, for on it devolves the duty of giving to the church and world the final message—"The hour of His judgment is come." Who will join this self-sacrificing missionary band? Who will give them support?—their names, influence,—all?

OUR SUMMER CAMPAIGN of four months has just terminated. The amount of labor that has been accomplished far exceeds what we expected to be able to perform, when we commenced. But God gave us health and strength, and we were not only able to labor to the close of the campaign, but have continued our efforts constantly since, though much worn down.

The result of the summer's labors is most encouraging. Access to the people has been obtained, and many have been enlightened on the subject of our hope, while many sinners have been converted to God. We acknowledge the kind and efficient co-operation of our ministering brethren, without which we could not have endured the continued toil. In most places the expenses of the meetings were met; and though after paying all bills, but little has been left us as a remuneration for our toil, to appropriate to the wants of a dependent family, we thank our brethren for their liberality and kindness. But the cause of God has been faithfully served, and greatly strengthened, so that our object has been accomplished.

THE WINTER CAMPAIGN.—After we have disposed of the vexatious and cruel attack of our enemies, we shall lay out our work for the winter. Our design is to hold conferences at central points, where large numbers may be gathered. It is hoped that these meetings will give a new impulse to the cause in the regions where they shall be held.

The calls, both from the East and West, are numerous and pressing. But circumstances will not permit us to go to the far West this winter; our labors must be bestowed chiefly in Connecticut, Rhode Island, Vermont, New Hampshire, and Massachusetts.

CANADA SUBSCRIBERS.—For several years past we pre-paid the postage on papers sent to British America. The difference between the sums paid for postage on papers sent, with the discount on Canada money, and the amount received, has been so small, that we have not been remunerated for the cost of the paper. After giving due notice of the indebtedness of each, and that we must discontinue sending to those in arrears, a number were dropped from our list. Being absent at the time, some few were stopped who should have been continued. We trust we shall hear from those who still wish to be subscribers. In the meantime, we desire to express our thanks to our agents for their punctuality and faithfulness.

WESTBORO'.—On Tuesday evening we preached to the little flock in this place. Bro. Morley has labored with them for some time past, and has been a blessing to them. Bro. M. has just closed his labors among them, and may, hereafter, labor with our Baptist brethren. His views on the personal coming of our Saviour have undergone no change. We wish him well. Our brethren there stand fast in the faith, and will, by God's help, still maintain the cause.

BRO. D. T. TAYLOR, JR., has accepted an invitation to become associated pastor of Chardon-street Church, in this city, and has entered upon his duties. Bro. T. has the love, respect, and co-operation of all among us. After a long series of trials, this church is again lifting up its head, in hope of prosperity and success.

Does time end with the sounding of the seventh trumpet, and advent of the Lord, or with the thousand years? If with the advent, then does mortality end, and none are left to receive offers of mercy.

J. TRUESDELL.
1. Time never ends. Eternity is made up of time, and its periods will be measured then as now, by the revolutions of the earth and planets. 2. When the Master once riseth up and shuts the door, (at the second advent,) probation will then cease.

THE article on p. 322—"Concerning the New Heavens and New Earth"—is from BURNET's "Theory of the Earth," written about two hundred years since.

Gunner's Essays on the Second Advent.—We have just received a supply at this office for sale from the author. Next week we shall try to give an extract from it as a specimen. We have not yet been able to examine it fully, but we see that it maintains the true view of the advent and reign of Christ.

NEW AGENTS IN CANADA EAST.—We are happy to add the following brethren to our list of agents:—J. M. ORROCK, Durham; D. W. SORNERBERG, Dunham; G. BANGS, Danville; M. L. DUDLEY, Farnham.

Bro. Edwin Burnham has closed a series of meetings in Connecticut of a very encouraging character. He passed through this city this week, in good health and spirits, though fatigued with constant labor.

Bro. Gates and C. Taylor have been holding a series of meetings in Abington, Mass., the last two weeks, with much success.

J. G. Smith—Your notice for a conference came too late for last week's paper, and it would be of no use to insert it this week, as the time is past.

BUSINESS NOTES.

J. M. O.—The barrel came—the mystery is solved.

Wm. Buck.—The balance of this volume will be sent you free. Hope you will try to get a few new subscribers.

D. Campbell.—Did Bro. S. wish to renew his subscription?—he still owes \$1 60. Have sent you the books ordered at Rochester, care of Bro. Busby, of that city—will send a letter about the account.

W. Weeks.—It was duly credited to 534.

T. Smith.—Sent you books the 14th to Bangor, care of S. B., agent.

B. Webb.—Sent you books the 14th by Cheney's express to Potsdam, care of the station agent—where does S. Dowe live?

N. Collins.—Have corrected the mistake, and credit to 586.

S. G. Mathewson.—Sent books the 17th.

A. Merrill.—Scatter the tracts according to your discretion. The Lord bless and prosper you.

J. Burditt.—It was credited.

E. Bucklin.—The money was credited.

L. Drew.—You will owe \$1 77 Jan. 1st.

J. W. Daniels.—Sent you books to Trenton, N. J., 17th.

Wm. Busby.—Sent you books the 18th. Please forward the bundle to D. Campbell, Toronto, C. W., and the package to Mrs. Lum, Seneca Falls.

Wm. C. Hall.—Mrs. Rowell owes nothing.

J. D. Boyer and J. P. Farrar.—Sent books the 18th to Bellefonte.

MARRIED, in Wardsboro', Vt., Oct. 27th, by Rev. P. Ross, Rev. DANIEL T. TAYLOR, JR., of Boston, Mass., and Miss MARIA AUGUSTA SMITH, of Wardsboro'.

HERALD OFFICE DONATION FUND.

From June 4th, 1851.

Previous receipts	32 25
Previous donations	57 45
E. G. G.	1 00
Excess of donations over receipts	59 45

FOR THE DEFENCE.

Previous donations	43 25
D. Whitney	1 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach in Marlboro, Sabbath, Nov. 16th; Clinton, 18th; Fitchburg, 19th; Westminster, 20th; Athol, 21st; Northfield, 22nd; Southbury, 23d; Vernon, Vt., 25th; Claremont, N. H., 26th and 27th; Grantham (where Bro. Winter may appoint), 28th, and remain over the Sabbath; Hartland, Vt. (Dinsmore Hill), Dec. 2d; Woodstock (where Bro. Slayton may appoint), 3d; Freetown, 4th; East Bethel, 5th; Waterbury, Sabbath, 7th; Burlington, 9th; New Haven (where Bro. Doud may appoint), 11th; Bristol, 12th, and remain over the Sabbath; Mount Holly, 17th and 18th—will some Advent brother call for me at the depot on the arrival of the morning train from Burlington; North Springfield, 19th, and remain over the Sabbath—will Bro. Murphy call for me at Gasset's depot on the arrival of the morning train from Mount Holly?—Each, except Sundays, at 7 P. M.

Bro. Edwin Burnham and F. H. Berick will commence a series of meetings on Thursday evening, Dec. 4th, at or near Wiscasset, where Bro. Harley shall appoint. Notice.—Bro. Burnham will take the cars for Bath on the 4th, then the stage to Wiscasset, where Bro. Harley will meet him, to convey him to the meeting. They will commence a conference on Turner's Hill, Whitefield, Thursday, Dec. 11th, to continue over the Sabbath. They will also commence a course of lectures in Halliwell, Thursday, Dec. 18th, and another in Richmond Village, Thursday, Dec. 25th, each to continue over the Sabbath. (In behalf of the brethren.)

I. C. WELLCOME.
Bro. Levi Dudley will preach at Essex, Vt., Sabbath, Nov. 23d; Colchester, 24th—where Bro. Lyon may appoint; Georgia, 25th; Swanton Falls, 26th; Albany, 27th; Caldwell's Manor, 28th; Odelltown, 29th and Sabbath, 30—each, except Sabbaths, in the evening.

Bro. O. R. Fassett will preach in Wrentham, Mass., Nov. 26th; Providence, R. I., Sabbath, 30th; Hopeville, R. I., Dec. 3d and 4th; Bristol, R. I., 7th.

Bro. Wesley Burnham expects to preach in Danville, N. H., Sunday, Nov. 30th, in the Union meeting-house on Beech Plain.

Bro. I. H. Shipman will preach at Derby Line, Vt., Sabbath, the 30th, and remain there a few days.

Bro. F. H. Berick will hold a conference in South China, commencing Friday evening, Nov. 28th, to continue over the Sabbath.

Bro. C. R. Griggs will preach at Westboro', Mass., Sabbath, Nov. 23d.

Bro. J. M. Orrock will attend a conference at North Danville, commencing Friday, Dec. 3th.

Bro. I. C. Wellcome will preach at Grantham (Neal-st. school-house), Sunday, Nov. 23d.

Bro. D. Bosworth will preach in Mount Holly, Vt., Sunday, Nov. 23d.

There will be a conference on Meredith Neck, commencing Dec. 4th, to continue over the Sabbath. Bro. T. M. Preble will be present. We should be glad to have Bro. Himes attend. (For the brethren.)

D. WIGGIN.
The Church in Portland, under the charge of Bro. P. B. Morgan, hold their meetings for preaching every Sabbath at the City Hall, and prayer meetings at Clark's Hall every Tuesday evening, and a lecture every Thursday evening at the same place.

Receipts from Nov. 11th to the 18th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

E. H. Pease, 560; J. D. Shumway, 559; S. Doloff, 568; Thos. Smith, on acct.; J. Payne, 567; H. Shears, 493; J. G. Smith, 530; J. H. Emerson, 574; D. Whitney, (and C. H.) 554; H. Prouse, 530; W. Atkins, (and book), 531; L. N. Watkins, (and book), 580; W. M. Palmer, 560; H. Reeve, 560; S. Corwin, 560; E. Dudley, 534; E. G. Dudley, 560; J. Maxcy, 548; P. Webber, 508; H. B. Griggs, 574; F. S. Clark, 508; J. Maynard, 560—each \$1.
C. Richardson, 541; A. Reed, 566; H. Packard, 565; E. Dodge, 534; R. Slayton, 569; J. Williams, 534; M. A. Whiting (C. H. and to 808); D. Gould, 580; F. B. Hall, 534—\$1 due on both; J. Danforth (for C. H. and on acct.) L. Barber, 534; R. Robinson, 612; M. Helm, (2 copies) 529; Mrs. J. Elliot, 517; S. Tibbets, 589; N. Smith, 606—each \$2.
W. S. Wiley, 690—

ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VIII. BOSTON, SATURDAY, NOVEMBER 29, 1851. NO. 16. WHOLE NO. 550.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Near the Revere House.)

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR

TERMS—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 1/2 cts. per volume, or \$2 25 cts. per year. \$1 for six copies. \$10 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—30 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 1/2 at the end of six months, brings the Herald at \$1 35 to Canada East, and \$1 63 to Canada West.

For papers to England, &c., the pre-paid postage being two cents a week, 6s. sterling will pay for six months, or 12s. per year, including the American postage.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE TALENTS.

IMITATED FROM THE PERSIAN.

Thou that in life's crowded city art arrived, thou knowest not how,
By what path, or on what errand—list and learn thine errand now.

From the palace to the city, on the business of thy King,
Thou wert sent at early morning, to return at evening.

Dreamer, waken; loiterer, hasten; what thy task is, understand;
Thou art here to purchase substance, and the price is in thy hand.

Has the tumult of the market all thy sense confused and drowned?
Do its glistening wares entice thee, or its shouts and cries confound?

O! beware lest thy Lord's business be forgotten, while thy gaze
Is on every show and pageant which the giddy square displays.

Barter not his gold for pebbles; do not trade for vanities;
Pearls there are of price, and jewels for the purchase of the wise.

And know this: at thy returning thou wilt surely find the King,
With an open book before him, waiting to make reckoning.

Then large honors will the faithful, earnest service of one day,
Reap of him, but one day's folly largest penalties will pay.

Christian Treasury.

The Pope, the Man of Sin,

AND

Rome, the Babylon of the Apocalypse.

Two Lectures, delivered on Tuesday, May 27th, and Thursday, May 29th, 1851, in Exeter Hall, London.

BY REV. J. CUMMING, D.D.

(Concluded.)

Again, in the Canon Law, which Dr. Wiseman has professedly come to set up in his diocese, it is said: "If the temporal ruler being required and admonished by the Church to purge his territory of heretics, and shall have refused, let him be hung up with the chain of excommunication—[that does not mean to be hung by the neck]; and if he shall not have satisfied, let his vassals or his subjects be released from their allegiance to him, that, heretics being exterminated, the Catholics may possess the country, without any molestation, for the future."

I have given these proofs that the Church of Rome is "drunk with the blood of saints," and that she has not abjured these principles, nor repented of the past. If she will come forward, and say, "The law of the fourth Lateran is wrong; the bull *Unigenitus* is wrong; Alphonzo was not a true representative and exponent of the Church; and the Canon Law ought to be cast into the Thames, or burned by the hangman in the public streets;" then I will accept her repentance, and will thank God that the "unchangeable Church" has changed; parted from her infallibility, and acknowledged herself to be like us, fallible and liable to err. But she has not done so, she will not do so; she remains unchanged, and unchangeable, till she perish beneath the judgment of that God who has alike denounced her crimes, and predicted her doom. You may rest assured that the Church of Rome only wants power to develop these principles. Her principles are the same. I give her credit for inveterate unchangeableness in evil. I do not say there are not good Roman Catholics among the laity, who have a horror of these principles; I do not say that there are not laymen in the Church of Rome who abominate these dogmas;

I speak of the bishops and priests who know these things, and who know that all the charges I have made are words of truth and soberness.

But when the Church of Rome cannot persecute, we are told, in the language of the Apocalypse, that she intoxicates and commits her sins with the kings and princes and nations of the earth. How has she done this? She cajoles and threatens by turns. She has two plans—exact counterparts of the Babylonian despot. She says: "If the sounds of the sackbut and psaltery, and of all sweet music, will prevail on you to bow down and worship the golden image that I have set up, then well; but if these will not charm you to do it, the furnace heated sevenfold shall compel you." The Church of Rome has her gentle entreaties, her enchanting strains, her captivating appearance; and when these fail, she has Dominus Dens poking his fires in Ireland, and Alphonzo de Castro stirring his in Westminster, and Cardinal Wiseman setting up the Canon Law in every diocese of England, prepared by that Canon Law to exterminate heretics, that the Catholics may have England all to themselves. Rome has tried to win our rulers by flattery, and she has failed. In the language of Hooker, "she has fawned on kings and princes by her spiritual cozenage, and made merchandise of them." She gives them Agnus Dei and holy beads, and empty titles for their power. She has tried, in her dealing with our country, a new process. For the last twenty-five years her policy has been thus to get England quietly and peacefully to accept her drugs, her presents, and flattering promises. She has failed in the gentler process, at least to a great extent; and she is now proclaiming the terrible one she has prepared for us. She has tried to get the great Samson, if I may use the expression as a type of our native land, to lay his head upon that Delilah's lap, that she may shear him of his locks, and his strength, and his beauty, and his glory, while he sleeps securely; but she has failed to deceive him. His hair has grown again. He is yet strong and unsubdued. Let Rome beware: he will rise in his reinvigorated strength, and more blessed than the ancient prototype, involve Rome in the ruins of her empire, and escape and live gloriously himself.

But I hasten on to another feature. She is described as sitting upon a scarlet-colored wild beast, covered with precious stones and gems. In all the processions and cavalcades of the Pope in the Ceremoniale, you may notice what a large space the color of scarlet occupies.—The Papal habit is said to be adorned with precious stones, "*rubeum pretiosum*," "*mitram ornata gemmis*," &c. In the procession to the Lateran, there is a strange officer who goes first, then there is the barber and shoemaker of the Pope. Then they are to have red portmantous, containing the robes. Then follow the nephews of the Pope, or his near relations, and cardinals. There is also to be a ladder covered with red cloth. He is to carry in his hand a red stick. Then there are standards, two and two, hats are red, and persons running before them also, with red garments. There is likewise the standard of the Jerusalem order, also red. In fact, all is red, robes, staves, garments, band-boxes, all is of the scarlet color on that occasion. I need not tell you that the Cardinal receives, as a mark of dignity, a red hat, and the Pope says to him, "I give you this red hat in token that you will be prepared to shed your blood for the elevation of the holy Mother Church." The Cardinal wears red gloves also. In the Exhibition, you will see two of them thus dressed, with jewels upon their fingers. They have also red stockings. Black gaiters, I believe, are put on over them, in this country, which will by-and-bye be taken off, as soon as the Cardinal becomes acclimated, and the public become more accustomed to the color.

In Pugin's Glossary of Ecclesiastical Ornaments are the following accounts of Babylonish robes and splendor, and precious stones,—the very reading of which is a commentary on the Apocalypse:

"The jewels belonging to the Lord Bishop of

Lincoln's mitre: To the fore-part of the mitre, seven stones, blue and red, and eight clusters of pearls, with four in a cluster. Item, two angels, holding eight stones, and eighteen pearls."—p. 159. In that mitre alone were several hundred precious stones and pearls.

Again,—"*Mitres formerly belonging to the cathedral church of St. Paul: One mitre embroidered with stars before and behind, with stones set in plates of silver gilt. In the front are seven stones, and many pearls. Also a mitre which belonged to Henry Wingham, richly ornamented with golden plates, with trefails set with stones and pearls.*"—p. 159.

"Pontifical rings formerly belonging to the cathedral church at York: A great Pontifical ring, with a stone called an emerald set in it. Item, a Pontifical ring with a large sapphire and twelve pearls."—p. 183.

Again,—"*Gold, mingled with silk and purple, enriches the sacerdotal vestments, and the hangings of the altar.*"—p. 137.

The tiara, which is never worn by the Pope within the church—it being the symbol of universal temporal sovereignty—has three circlets of gold, set with jewels.

"Red is the second canonical color, of which there are three sorts: crimson, amethyst, and violet color."—p. 178.

"Lincoln cathedral had a chasuble of red cloth of gold, set with pearls, blue, white, and red, with plates of gold enamelled. Item, a red cope brodered with images of gold."

Let any one read the Apocalyptic inventory of the riches and jewelry of Babylon, and compare with it the descriptions of Mr. Pugin, or the beautiful paintings which he adds, and the conclusion will be irresistible that John's picture was drawn from the future—that future the Church of Rome.

You have here another feature identifying the Church of Rome as Babylon—the scarlet color of her vestments, and adorned with precious stones. If you will take the trouble to go to the Exhibition, as I have already stated, and examine the Belgic part of it you will see a representation of Cardinal Borromeo and another Cardinal bishop; and if you look at their attire you cannot fail to be reminded of the woman clothed in scarlet sitting on a wild beast also clothed in scarlet; adorned with precious stones, and gold and silver, and pearls, and thynne wood, and feel that there is another visible link established between the Babylon of the Apocalypse and the woman described there, and the Roman Catholic Church. I might mention many other points, but I cannot dwell on them now.

Rome boasts of her pomp and splendor; but it is the pomp and splendor of Babylon, not of Jerusalem. I see in her splendor the trappings of the dead; I hear in her music the *miserere* of the oppressed, and over all her grandeur, to my eye, enlightened by the Spirit of God, I see "*Ichabod, Ichabod, the true glory is departed.*" Brilliancy of style is not affluence of argument; buttercups on a field are not proofs of golden mines below; and all the splendor of Babylon is but the evidence to me that there is something at fault beneath, which that splendor is needed to conceal. I recollect when I was a boy, going to school, seeing a painter painting a new door, and putting extra spots of paint on different parts of the panel. Being very inquisitive, I asked the man what he was about, and he said: "You see these are resinous flaws in the wood, and I am putting on extra coats of paint that they may not be seen when the whole is painted." I instantly thought of the Church of Rome. She is conscious of great flaws, of terrible shakes in her system, and she puts on extra coatings of decoration in order that they may be concealed. Our decorations are to be of another stamp. Let our lives be the living pictures in our churches. For censers swinging with incense, let us lift up holy hands; for decorated churches, let our bodies be temples of the Holy Ghost; the girdle of our loins, let it be truth; our robe, let it be righteousness; and our mitre with its most precious gems, that

"crown of righteousness that fadeth not away." If Rome be Babylon, all the splendor of her ritual only makes her a more splendid Babylon.

She is Catholic—that is, universal. I deny it. She has a few here and there. Open any history, and you must smile at her pretensions. Amid the millions of India, and the millions of China,—is she universal there? The Church of Christ is universal in her destiny, but will not be universal historically until the dawn of the millennial day. The church is Catholic in this sense—that it has a religion for all people, for all nations, for all countries, and embraces all that love the Lord Jesus Christ in sincerity and truth. In that sense we are Catholic; but Catholic, in the sense of filling the whole world, we shall not be till the millennium comes. The Church of Rome's assumption of Catholicity is only a part of that mimicry and antedating of the millennial church, which is her character—a part of that system in which the Pope places himself in the room of Christ, shewing himself as if he were Christ, and she herself in the place of the church of the future.

She also assumes to be Apostolic, an assumption in her case perfectly grotesque. Think of a Cardinal with his pomp, splendor, and magnificence; and then of Peter pulling his net, and rowing a boat on the lake of Galilee. The Apostolic church said that a bishop should be the husband of one wife; the Church of Rome says that he must not, at his peril, be the husband of a wife at all. The Apostolic Church said: "We break one bread;" the Apostate Church says it ceases to be bread. The Apostolic Church said: "Prove all things;" Rome says: "Prove nothing at all, but take every thing upon trust." The Apostolic Church said: "Bodily service profiteth little;" the Apostate Church says: "Penance, fasting, and other torturings of the body, are most meritorious towards forgiveness of sin." She is truly Apostate—not at all Apostolic. The Church of Rome also assumes sanctity. It is Babylonish, not Christian sanctity, it is not at all the holiness of the Scriptures. When we speak of a saint, we mean a Christian. The epistle of the Philippians was written "to the saints at Philippi." The Church of Rome means by a saint a man like Liguori; who half-starved himself, licked the ground before he ate his food, scourged himself till he nearly committed suicide, lay upon thorns, and girded himself with sharp spikes; or like St. Francis, who was a saint of exactly the same description; or St. Bonaventure, who wrote the atrocious and idolatrous Psalter. We may well say, if such fierce fanaticism, such self-torturing devotees, so like Hindoos, were the saints of Rome, what a black list her sinners must be!

The Church of Rome also assumes unity. Let her have it. What is that unity? The unity of Babylon. Prove that she is a Babylon, and then all her assumptions go for absolutely nothing. Were an army of rebels in arms against our county and Queen to plead, "We are most united," your answer would be, "but you are rebels still." Were the Sultans, the free Shahs, and the Cadis of Islamism to say, "We are most united," you would answer, "Yes, but you are Mohammedan still." And when the Church of Rome says, "We are all perfectly united," you must say, "Yes, but you are Babylon still. Your unity must be unity in truth, to be the unity of the Church of Christ; unity in falsehood only proves you to be Babylon." But she will instantly tell you, "You Protestants are split among yourselves." If the reformed Father had come into Exeter Hall he would have said, "Here are Independents, and Baptists, and Wesleyans, and Presbyterians, and Episcopalians; what a miserable group! All are split and divided; Dr. Cumming against Dr. somebody else, and Dr. somebody else against him. In short, all Protestantism is a mass of heterogeneous materials, and of discordant professors." I answer, we are divided into these sections, but our difference is only about discipline, not about doctrine; we hold all essential doctrines. Does my friend Mr. Robinson wear a white gown? and do I wear a

black one? The one is just as Popish as the other: neither is necessarily so. Now I have often said that I prefer a white one, and for a very simple reason, not because I am a Puseyite, or think it symbolical. The silk gown in which I preach was given to me by the ladies of my congregation, and it is growing very brown; the color does not stand at all like the Cardinal's ink; but if I had a white gown I could get it washed, and ironed, and mangled every week, and so renewed every Sunday. We do differ in discipline, but has not the Church of Rome also differences in discipline? She has Augustinians, Dominicans, Franciscans, Benedictines, Carthusians, Cistercians, Redemptorists, Passionists, Black Friars, Blue Friars, Grey Friars, and the rest. If the Church of Rome, then, insists that we are all divided because we differ in discipline, I say, "Gentlemen, those who live in glass houses should not throw stones; are not you divided in discipline also?" Suppose we were to summon here on one side of this hall the ministers of different parishes, the Rev. Mr. Nolan of St. John, Mr. Noel, Mr. Brock, Dr. Liefchild, Mr. Binney, the Archbishop of Canterbury, myself, and others whose names are familiar to you; and suppose we summon on the other side my friend Father Ignatius of the Passionists, with his bare feet, and also Dominicans, Augustinians, Franciscans, Passionists, Redemptorists, Blue Friars, Grey Friars, Black Friars, and Red Friars, to assemble with him. And suppose the apostle Peter were vouchsafed to us, to come from his happy rest, and to hear the one side saying, "Peter, we believe your epistle; we believe the succession of your doctrines, which we hold to be the true succession; and we are your children and followers;" and hear from the other side, "Peter, we are the true succession; you are our great founder; our church is built upon you; we have inherited a likeness and lineage of your character and principles." I am sure Peter would turn round and say, "Mr. Noel I know, Mr. Binney I know, Dr. Sumner I know, Dr. Cumming I know,—but pray, gentlemen, who are you?" Recollect the points of difference. Here, we are different denominations, differing in discipline, but forgiving the microscopic points on which we differ, because we cling to Christ, the great centre of all. On the other hand, here are Augustinians, Franciscans, &c., &c., &c., all differing from each other in discipline, but forgiving their differences on condition that they cling to the Pope of Rome, to Antichrist, to the chair of St. Peter. The difference between us is this: they differ among themselves, and forgive all, if all cling to Antichrist; we differ among ourselves, and forgive all, on condition that all cling to Christ and him crucified.

Now, let me ask you to try and realize in the present day the real unity of the Church of Christ. It is an important truth, and the present hour is the hour for its development and manifestation to the utmost. Show the Church of Rome that we are united; all are under the same grand roof, all in the same illimitable cathedral; yet each in different chapels in that cathedral; worshipping the same God, in different dialects of the same catholic and glorious tongue; and waiting till we rise from the crypt where we now are, and hear the beautiful voice, "Come up hither," and ascend to Christ's Father, and our Father, to his God, and our God; presented to him a glorious church, not glorious for her jewels, her gems, her scarlet, but because we have washed our robes, and made them white in the blood of the Lamb.

But the Babylon puts forth another pretence—that of Antiquity. The Church of Rome is an old church; there is no doubt of it. But many other things are old. The mummies in the British Museum are old, but still they are mummies; the Pyramids are old, but still they are tombs of dead kings. The magatherium, and the ichthyosaurian monsters dug from the earth are very old, but they are still petrification. It is not age but truth that we look to. I admit that there is much that is plausible in Rome's pretension. She worships at altars raised by Constantine, and around crosses elevated in Flavian amphitheatres, by the catacombs of ancient martyrs, and on the stones of the Appian Way; but while she worships, she worships the Virgin Mary, and gives to the creature the homage that belongs only to God. Her antiquity is her inveteracy. I quote against her Cyprian, who says, "Custom without truth is antiquity of error;" Tertullian, who says, "Nobody can prescribe against truth; neither space of time, nor patronage of person, nor privilege of countries." Fratricide is as old as the days of Cain, drunkenness is as old as the days of Noah; self-righteousness is as old as Adam when Adam fell; but they are not right. The synagogue of Satan is old, but the Church of Christ is first; Babylon is old, but the Church of the living God is first. But you will be twitted, and asked by Roman Catholics, "Where were you Protestants before Martin Luther and the Reformation?" as they call it. If she ask where our names were, I reply, it is not about

names we argue, but things. I might ask where was the name transubstantiation before the ninth century? It was never heard of. If names being new prove things to be new, then transubstantiation was invented in the ninth century. If she ask where our Creed was, I answer it was in the Bible. Does she ask where we ourselves were? She knows where we were. Some pining in the cells of the Inquisition; bones of others bleaching in the rains and winds of heaven; and the blood of innumerable Protestant saints crying from the ground, "O Lord, how long?" But if she ask, where could we exist if she was the overwhelming, majestic, and impressive body, I reply: God preserved us in modern Babylon just as he preserved the Jews in ancient Babylon. Our preservation in her is proof of her being Babylon. I have before now endeavored to illustrate this by a simple fact. A traveller discovered in one of the pyramids of Egypt a bulbous, or rather tuberous root in the hand of a mummy, and the hieroglyphics upon that mummy proved that it was at least 3000 years old. The traveller was anxious to ascertain whether the root could have retained its vitality for so long a period; and he opened the hard mechanical fingers of the mummy, took out the root, and planted it in his garden. To his amazement and delight it germinated, shot up, and grew a beautiful and lovely dahlia. If you ask me, then, where Protestantism was, I answer, it was in the cold, tyrant grasp of the Romish Apostasy; and what Martin Luther and John Knox did was to go and unclench that hard and tyrannous grasp, take out the precious deposit, and plant it in old England, and old Scotland, aye, in old Ireland too; and it has shot up into these glorious Churches, composed of all who love the Saviour, that are the beauty and defence of the land in which we live.

Concerning the New Heavens and New Earth.

BY THOMAS BURNET.

[Mr. BURNET a learned English writer and Secretary to King WILLIAM was born A. D. 1635. His "Theory of the Earth," from which these extracts are taken, does not favor probation after the advent.]

(Continued from our last.)

We have given fair presumptions, if not proofs, in the precedent chapter, that the sons of the first resurrection will be the persons that shall inhabit the *new earth*, or the world to come. But to make that proof complete and unexceptionable, I told you, it would be necessary to take a larger compass in our discourse, and to examine what is meant by *that reign with Christ a thousand years*, which is promised to the sons of the first resurrection, by St. John in the Apocalypse; and in other places of Scripture is usually called the *kingdom of Christ*, and the reign of the saints; and by ecclesiastical authors, in imitation of St. John, it is commonly styled, the *millennium*. We shall indifferently use any of these words or phrases; and examine, first, the truth of the notion and opinion, whether, in Scripture, there be such a happy state promised to the saints under the conduct of Christ; and then we will proceed to examine the nature, characters, place, and time of it. And I am in hopes when these things are discussed and stated, you will be satisfied that we have found out the true inhabitants of the *new heavens* and *new earth*; and the true mystery of that state which is called the *millennium*, or the reign of Christ and of his saints.

We begin with St. John, whose words in the 20th chapter of the Apocalypse (vs. 1-6) are express, both as to the first resurrection, and as to the reign of those saints that rise with Christ for a thousand years; Satan in the mean time being bound or disabled from doing mischief, and seducing mankind. The words of the prophet are these: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ; and shall reign with him a thousand years." These words do fully express a resurrection, and a reign with Christ a thousand years. As for that particular space of time, of a *thousand years*, it is not much material to our present purpose: but the resurrection here spoken of, and

the reign with Christ, make the substance of the controversy, and in effect prove all that we inquire after at present. This resurrection, you see, is called the *first resurrection*, by way of distinction from the second and general resurrection; which is to be placed a thousand years after the first. And both this first resurrection, and the reign of Christ, seem to be appropriated to the martyrs in this place: for the prophet says, "the souls of those that were beheaded for the witness of Jesus," etc., "they lived and reigned with Christ a thousand years." From which words, if you please, we will raise this doctrine; that those that have suffered for the sake of Christ, and a good conscience, shall be raised from the dead a thousand years before the general resurrection, and reign with Christ in an happy state. This proposition seems to be plainly included in the words of St. John, and to be the intended sense of this vision; but you must have patience a little as to your inquiry into particulars, till in the progress of our discourse we have brought all the parts of this conclusion into fuller light.

In the meantime, there is but one way, that I know of, to evade the force of these words, and of the conclusion drawn from them; and that is, by supposing that the *first resurrection*, here mentioned, is not to be understood in a literal sense, but is allegorical and mystical, signifying only a resurrection from sin to a spiritual life; as we are said to be *dead in sin*, and to be *risen with Christ*, by faith and regeneration. This is a manner of speech which St. Paul does sometimes use, as Eph. 2:6, 14, and Col. 3:1. But how can this be applied to the present case? were the martyrs dead in sin? it is they that are here raised from the dead: or, after they were beheaded for the witness of Jesus, naturally dead and laid in their graves, were they then regenerate by faith? There is no congruity in allegories so applied. Besides, why should they be said to be regenerate a thousand years before the day of judgment? or to reign with Christ, after this spiritual resurrection, such a limited time, a thousand years? why not to eternity? for in this allegorical sense of *rising* and *reigning*, they will reign with him for everlasting. Then, after a thousand years, must all the wicked be regenerate, and rise into a spiritual life? It is said here, "the rest of the dead lived not again, until the thousand years were finished."—v. 5. That implies, that at the end of these thousand years, the rest of the dead did live again; which, according to the allegory, must be, that, after a thousand years, all the wicked will be regenerate, and raised into a spiritual life. These absurdities arise upon an allegorical exposition of this resurrection, if applied to single persons.

But Dr. Hammond, a learned and worthy divine, (but one that loves to contract and cramp the sense of prophecies) making this first resurrection allegorical, applies it not to single persons, but to the state of the church in general: the Christian church, he says, shall have a resurrection for a thousand years; that is, shall rise out of persecution, be in a prosperous condition, and an undisturbed profession of the true religion, for so long a time. But this agrees with the prophecy as little as the former: if it be a state of the church in general, and of the church then in being, why is this resurrection applied to the martyrs? Why are they said to rise? seeing the state they lived in was a troublesome state of the church, and it would be no happiness to have that revived again. Then as to the time of this resurrection of the church, where will you fix it? The prophet Daniel places this reign of Christ at, or after, the dissolution of the fourth monarchy; and St. John places it a thousand years before the last day of judgment. How will you adjust the allegorical resurrection of the church to these limits? Or if, in point of time, you was free, as to prophecy, yet how would you adjust it to history? Where will you take these thousand years of happiness and prosperity to the church? These authors suppose them past, and therefore must begin them either from the first times of the Gospel, or from the time of Constantine. Under the first ages of the gospel, were, you know, the great persecutions by the heathen emperors; could those be called the reign of Christ and of his saints? was Satan then bound? or was this *epocha* but a thousand years before the day of judgment? And if you begin this resurrection of the church from the days of Constantine, when the empire became Christian, how will you reckon a thousand years from that time, for the continuance of the church in *peace* and *purity*? For the reign of Christ and of his saints must necessarily imply both those characters. Besides, who are the *rest of the dead*, (v. 5) that lived after the expiration of those thousand years, if they begun at Constantine? And why is not the second resurrection and the day of judgment yet come? Lastly, you ought to be tender of interpreting the first resurrection in an allegorical sense, lest you expose the second resurrection to be made an allegory also.

To conclude; the words of the text are plain and express for a literal resurrection, as to the

first, as well as the second; and there is no allegorical interpretation that I know of, that will hold through all the particulars of the text, consistently with itself and with history. And when we shall have proved this future kingdom of Christ from other places of the Apocalypse, and of holy writ, you will the more easily admit the literal sense of this place; which, you know, according to the received rule of interpreters, is never to be quitted or forsaken, without necessity: but when I speak of confirming this doctrine from other passages of Scripture, I do not mean as to that definite time of a *thousand years*, for that is nowhere else mentioned in the Apocalypse, or in Scripture, that I know of; and it seems to be mentioned here, in this close of all things, to mind us of that type that was proposed in the beginning of all things, of six days and a Sabbath; whereof each day comprehends a thousand years, and the Sabbath, which is the millennium state, hath its thousand; according to the known prophecy of Elias, (b. 3, chap. 5) which, as I told you before, was not only received among the Jews, but also owned by very many of the Christian fathers.

To proceed therefore to other parts of St. John's prophecies, that set forth this kingdom of Christ; the vision of the *seven trumpets* is one of the most remarkable in the Apocalypse; and the seventh trumpet, which plainly reaches to the end of the world, and the resurrection of the dead, opens the scene to the *millennium*: hear the sound of it: "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth," etc.—Apoc. 11:15-18. This is manifestly the kingdom of Christ; and with this is joined the resurrection of the dead, and the rewarding of the suffering prophets and saints, as in the 20th chapter. This is that "mystery of God that was to be finished in the days of the voice of the seventh angel," as it is said in Apoc. 20:7. "As he hath declared to his servants the prophets:" namely, the mystery of this kingdom, which was foretold by the prophets of the Old Testament, and more especially by Daniel, as we shall see hereafter.

The New Jerusalem (as it is set down, Apoc. 21:2-7) is another instance or image of this kingdom of Christ. And the *palm-bearing company* (chap. 7:9, etc.) are some of the martyrs that shall enjoy it. They are plainly described there as Christian martyrs; (v. 14) and their reward, or the state of happiness they are to enjoy, (v. 15-17) is the same with that of the new Jerusalem, (chap. 21:2-4, etc.) as, upon comparing those two places, will easily appear. Furthermore, at the opening of the *seals*, (chap. v.) which is another principal vision, and reaches to the end of the world, there is a prospect given us of this kingdom of Christ, and of that reward of his saints. For when they sing the new song to the Lamb (vs. 9, 10,) they say, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood; and hast made us unto our God kings and priests; and we shall reign on the earth." This must be the same state, and the same thousand years reign mentioned in the 20th chap., where it is said, (v. 6,) the partakers of it "shall be priests of God, and of Christ, and shall reign with him a thousand years."

Another complectory vision, that extends itself to the end of the world, is that of the *seven phials*, (chap. 15 and 17). And as at the opening of the seals, so at the pouring out of the phials, a triumphal song is sung, and it is called the "song of Moses and of the Lamb," (chap. 15:3). It is plainly a song of thanksgiving for a deliverance, already wrought, before the pouring out of the phials, though it be placed before them; as often the grand design and issue of a vision is placed at the beginning: it is wrought by the phials themselves, and by their effusion, and therefore upon the pouring out of the last phial, the voice came out of the temple of heaven, from the throne, saying, *consummatum est; it is done*, (chap. 16:17). Now the deliverance is wrought, now the work is at an end; or, *the mystery of God is finished*, as the phrase was before, concerning the 7th trumpet, (chap. 10:7). You see therefore this terminates upon the same time, and consequently upon the same state, of the *millennium*; and that they are the same persons that triumph here, and reign there, (chap. 20,) you may see by the same characters given to both of them, (chap. 25:2). Here those that triumph are said to *have gotten the victory* over the beast,

and over his image, and over his mark, and over the number of his name, (chap. 20:4). And there, those that reign with Christ are said to be those "that had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." These are the same persons therefore, triumphing over the same enemies, and enjoying the same reward.

And you shall seldom find any *doxology* or *hallelujah* in the Apocalypse, but it is in prospect of the kingdom of Christ, and the millennial state: this is still the burden of the sacred song, the complement of every grand vision, and the life and strength of the whole system of prophecies in that book: even those *hallelujahs* that are sung at the destruction of Babylon, in the 19th chapter, (vs. 6, 7,) are raised upon the view of the succeeding state, *the reign of Christ*. For the text says, "And I heard as it were a voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." This appears plainly to be the new Jerusalem, if you consult the 21st chap. v. 2: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." It is, no doubt, the same bride and bridegroom in both places; the same marriage, or preparations for marriage, which are completed in the millennial in bliss, the kingdom of Christ and of his saints.—(To be continued.)

Conversion of the Jews.

BY REV. E. M. DODD, MISSIONARY AT SALONICA.

TEMPORAL HOPES.

I propose, in a few successive letters, to consider the future prospects of the Jews, and their relations to the gospel, and church of Christ.

To this end, three questions are suggested for consideration, viz: 1st. Do the Scriptures hold out to the Jews, the promise of any peculiar temporal good, which they are to enjoy under the gospel, in distinction from the other nations of the earth?

2d. Do the Jews rest under any peculiar curse, which renders them more unlikely subjects of gospel grace, than Gentiles; and their immediate conversion more improbable?

3d. If not, what is the comparative probability of their conversion, compared with the heathen?

1st. The Temporal Prospects of the Jews.

Preliminary to this question, I wish to suggest a few thoughts, upon the constitution of the church, before Christ. They are suggested with diffidence, feeling that the subject demands a more able investigator; and are presented only as suggestions, for consideration by wiser heads.

God has always had his chosen ones in the world, from the days of Abel; but until Abraham, religion seems to have been only an individual matter. With Abraham, we suppose, begins a regularly organized church, with an accredited sign of membership, and ordinances.

God made Abraham the head and father of that church, as Paul calls him, in Romans, and made the covenant with him, for himself, and all the future members of the church, represented in him their head, and called in Romans, his "children by faith." For the seal of that covenant, and the sign of membership with the church, God appointed the rite of circumcision. That this constitution of the church, and this covenant, did not refer to his blood descendants alone, is clear from what Paul says in Romans, (Rom. 4:11, 16.) It only referred to them as members of the church; and to those alone of them who were members. The headship of this church was to continue in Abraham's family till the Messiah came, who was the true head, and should come of his seed.

All of his seed had this privilege; that each one might, by circumcision, become a member of the church, and enjoy its visible privileges; and, dwelling in the land of Canaan, apart from the heathen, having the oracles of God and his true worship, stand in peculiarly favorable circumstances for receiving the grace of life, and becoming the children of Abraham by faith.

Consequently, Abraham circumcised his eight sons, and his servants, and they became members of the church.

But in God's plans, it was foreknown, as it is with regard to many baptized children now, that seven of these sons should reject his grace, and annul the covenant, as far as concerned themselves.

Isaac alone should be found faithful; foreseeing which, God says, "I will establish my covenant with Isaac." Isaac circumcised both his sons in faith, hoping doubtless, that they might both receive the promises; but, as before, God had chosen only Jacob; and Esau, left to his own heart, despising his birthright, and rejecting the blessing, cuts himself off from the church. Jacob, alone, of all the grandsons of Abraham,

takes the vows of God upon him, and has the covenant confirmed.

Thus Ishmael, the sons of Keturah, and Esau, might have shared with Jacob all the blessings of the covenant, if they had chosen. It is nothing, against this, that God is everywhere spoken of as rejecting them, and choosing Isaac and Jacob. The same is said of every sinner who, having the offer of life, refuses it: God had from all eternity rejected him—but still he might have gone to heaven, if he had chosen.

With the sons of Jacob, God is more forbearing. He does not cut them off for their early wickedness, but gives them space for repentance, as he did the world after the flood. They seem to have improved the privilege, and repented.

God shows the same forbearance with the generation in Egypt, and that in the wilderness, although guilty. They are acknowledged as his church; and with them the covenant is renewed, new laws and ordinances given, and thus the church is more fully organized.

Let us stop here and observe the constitution of the church, with especial reference to the point of membership. For this we must look both to the first constitution given to Abraham, and the fuller declaration of its laws by Moses.

We observe the following things:

1. All who were members of the church, were to bring their children into the same relation, by the rite of circumcision.—Gen. 17:10-15.

2. All their servants, whether of Abraham's seed or not, should be made members in the same way.—Lev. 17:12, 13.

3. Provision was made for the reception of other members from the heathen round about, whether descendants of Ishmael, Esau, or other nations, with some limitations; also by circumcision.—Num. 9:14.

4. All these members, whether of Abraham's seed or not, stood on the same footing, and were members in full of the church; entitled to all its privileges, and heirs to all its promises.—Ex. 12:48, 49.

5. Provision was made for the regular excommunication of "any profane person as Esau," who should wilfully despise the covenant of his God; he was to be "cut off from his people."—Num. 15:30, 31; 19:19, 20.

And if we look at the subsequent history of the church, we find that these laws were carried out. We often read of proselytes coming into the church. We notice no distinction between the members as to their origin, but the contrary.—Isa. 56:6-8.

We see many children of Abraham by blood excommunicated; even of the children of Jacob. Many of them were cut off by Divine judgment, as the sons of Korah; and at one time nearly the whole tribe of Benjamin.

This, then, is the substance of what we have discovered thus far:

1st. The church before Christ was not wholly Jewish.

2d. All Jews (much more all children of Abraham) were not members of the church.

Such was the condition of the outward visible church, until the coming of Christ. Within this was the invisible church, the little company of the regenerated; always a little flock, a remnant only, and alone the true church.

Connection with the outward church, entitled all Jews or Gentiles to the outward privileges of the church, and made them heirs of all that was outward and physical in the covenant with Abraham. They were all heirs of Abraham, by law, to all his temporal blessings.

Regeneration, connection by faith with the inward true church, alone entitled them to the spiritual blessings, and made them heirs of Abraham, by faith, to all the spiritual promises.—Rom. 4:16; Gal. 3:29.

N. Y. Evangelist.

Fifty-six Wants

Of the Children of Zion, all furnished from the Fountain Head.

1. I want to feed on Jesus' word.
2. I want communion with the Lord.
3. I want salvation full and free.
4. I want my Father's face to see.
5. I want to prove each promise sweet.
6. I want to lie at Jesus' feet.
7. I want his mercy every day.
8. I want upholding all the way.
9. I want to live as Jesus' bride.
10. I want in his dear wounds to hide.
11. I want to prize his fulness more.
12. I want his person to adore.
13. I want to hear his heavenly voice.
14. I want in Jesus to rejoice.
15. I want to joy in him by faith.
16. I want to credit all he saith.
17. I want to trust him with my all.
18. I want on his dear name to call.
19. I want to die to all things here.
20. I want on him to cast my care.
21. I want to see the Gospel spread.
22. I want on Satan's power to tread.
23. I want to see the proud made sad.
24. I want to see poor mourners glad.

25. I want to see the hungry fed.
26. I want by Jesus to be led.
27. I want him as my guide and friend.
28. I want him to my journey's end.
29. I want him as my Priest and King.
30. I want his precious love to sing.
31. I want him as my rock and tower.
32. I want him in each trying hour.
33. I want him as my brother dear.
34. I want my Jesus ever near.
35. I want his eyes, his hands, his heart.
36. I want with all things else to part.
37. I want him as my husband kind.
38. I want in him my all to find.
39. I want him as my daily bread.
40. I want him as my living head.
41. I want him as my hiding place.
42. I want him as my God of grace.
43. I want him as my life and peace.
44. I want him as my righteousness.
45. I want his great atoning blood.
46. I want to bathe in that dear flood.
47. I want his Spirit's voice to hear.
48. I want the love that casts out fear.
49. I want him now in Achor's vale.
50. I want him when all hell assails.
51. I want him when all flesh gives way.
52. I want him as my only stay.
53. I want his smiles, his looks of grace.
54. I want to see him face to face.
55. I want his wisdom, strength and love.
56. I want to dwell with him above.

Christian Secretary.

Dishonor Done the Bible.

We give our readers the following from the *London Biblical Review*:

The most serious damage and dishonor are done to the Bible by interpolations, which have gradually crept into many of the passages in common use. These, probably, originated in the desire to make more plain the supposed meaning of the written text, or to express the theological sentiments of the persons adopting it. Nevertheless, these alterations are anything but improvements, as may be seen in the following examples:—The memorable promise of our Saviour, (Matt. 19:20,) "Where two or three are gathered together in my name, there am I in the midst of them," is often used with the addition, "and that to bless them." This additional sentence is probably a mutilated fragment of the promise of Jehovah, (Ex. 20:24), "In all places where I record my name I will bless thee." But it is a superfluous appendage, not in harmony with the design of the Redeemer's promise, and when attributed to Him, as His own word, is incorrect. The wish expressed by the apostle Paul, 2 Thess. 3:1—"That the word of the Lord may have free course and be glorified," is often quoted with the addition, "and run." This appears to be an incorporation of the proposed marginal reading, for "free course" is mere tautology, and consequently should be avoided. The cheering declaration, (Eph. 3:20) that God "is able to do exceeding abundantly, above all that we ask or think," has often appended to it, the somewhat unmeaning and unscriptural sentence, "or at all worthy to receive." Now, as salvation is of grace, we are not worthy of any mercy at the hand of God, and this addition is, consequently, incongruous with the passage. The beautiful and affecting declaration, (Psa. 130:7) that "with the Lord there is mercy, and with Him is plenteous redemption," is sometimes encumbered with the ungraceful appendage, "that He may be sought unto," which, certainly, is not in the text, nor in the ode from which it is taken.

All sorts of emendations have been attempted on the Lord's Prayer, and in the apostolic benediction, (2 Cor. 13:14) with which our public religious services usually conclude. Indeed, so common are the alterations in the latter, that, in a majority of instances in which it is used, it is employed with some interwoven comment or addition. Surely, the beautiful, comprehensive and universally appropriate words of the Christian form of benediction might be allowed to obtain among us, as it was in apostolic times, without the numerous interpolations which conceit or vanity foist into it.

Many are the misapplications of Scripture in common use, even when accurately cited. We content ourselves with noticing only the following: We have often heard persons, both in and out of the pulpit, quote, with a view to prove the universality of divine influence, (1 Cor. 12:7) "But the manifestation of the Spirit is given to every man to profit withal." The slightest examination of the context proves that the "manifestation" refers to spiritual gifts, not to grace; and that the "every man" means, not every human being, but every privileged person in the Corinthian church. This quotation is often mangled as well as misapplied, by substituting the phrase, "a measure" for "a manifestation." Some pious persons supplicating a blessing on the preaching of the Gospel, pray that what "is sown in weakness may be raised in power." Now to say nothing of the uncomplimentary character of the allusion to

him who sows the supposed seed, it is a sad misapplication of a figurative statement concerning the resurrection of the human body, contained in the sublime argument of the apostle Paul for that doctrine in 1 Cor. 15. The striking phrase in Malachi 2:15, "Yet had he the residue," (margin "excellency") of the Spirit is inappropriately employed in prayer.

A careful examination of the passage will convince us that it refers to the creation of the first human pair, as of one flesh and one soul. Archbishop Newcome renders it, "And did he not make one flesh and one spirit thereof a godly seed?" The received version shows clearly enough, that this disjointed sentence should not be used in prayer as an argument for the outpouring of the Holy Spirit in the church and the world.

The passage in 1 Cor. 2:9, 10, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," is almost universally applied to illustrate the supposed entire ignorance in which even Christians are found of the joys of heaven; a dogma which appears not much in harmony with other statements of the Bible. This, however, is a misapplication of the saying, which being a quotation from the Old Testament, refers to the imperfect acquaintance of men in the early ages of the world with the disclosures and joys of Christians. This is evident from the words of the apostle immediately following: "But God hath revealed them unto us by the Spirit."

There is a deceitful handling of the Word of God, in which certain doctrinal points are undertaken to be proved, by the citation of a disjointed phrase, which bears a distorted or opposite view to that of the passage to which it belongs. As when the passage, Philip. 2:12, 13, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure," is arbitrarily divided in twain, one part used, and the other purposely withheld: or, as when fragments are torn from their connexion and strung together in conformity with the whim or caprice of the person using them. Such tampering with any other kind of documentary evidence would be denounced by honorable men; but persons often take such liberties with the Word of God, as would render them liable to a charge of untruthfulness if they so acted in reference to the words of their fellow creatures. It may be well to remember that we are told concerning all the words of Deity, "Add thou not unto them, lest he reprove thee;" Prov. 30:6, and that the closing part of Revelation sacredly guards the integrity of the Apocalypse by the most solemn threatenings against those who shall add to, or take from, the words of this prophecy.

The Index Expurgatorius.

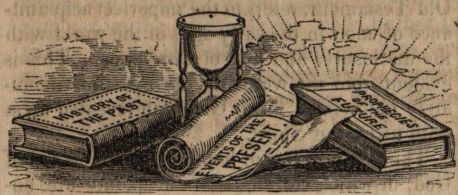
It is well known that the Roman Church keeps an extensive and formidable list of books, the circulation or perusal of which she forbids with all the stress of her authority. This literary policy is of very early date, though it never acquired system and comprehensiveness until the invention of printing made it necessary to protect the errors and abuses of the church from the instinctive assaults of the press. In 1471, Sixtus IV. ordained that no book should be printed without express Papal permission; and this broad canon of literary despotism, re-enacted at various times, is still the law of the church. At the Council of Trent, a Board of Censors, entitled the Congregation of the Index, was appointed, which continues in existence and operation to the present hour. With this Board, under the presidency of "the Master of the Holy Palace," lies the duty of inspecting, licensing, and prohibiting books, and by its authority the official Roman Index is put forth. At present the "Congregation of the Index" consists of thirteen cardinals, with a few theologians as *consultores*—among which latter class, for many years, was the present Cardinal Wiseman. The Index, which records and publishes their interdicts, consists of two parts—the "Index librorum prohibitorum," the catalogue of books utterly forbidden; and the "Index librorum expurgandorum," books to be purified or expurgated. The books of the latter class may be read after they have undergone the Papal revision; those of the former may not be read at all—except for a good fee.

The last edition of the Index specifies above five thousand works which are poremporarily forbidden. Many of these are not individual books, but classes of works. All the religious writings of Protestants, for example, come under the ban in one entry in the Index. Not only the religious but the ethical and literary productions of Protestants are proscribed by a sweeping generalization. Among the proscribed are most of all modern authors of eminence. In theology, Wycliffe, Luther, Calvin, Sherlock, Tillotson, Usher, Whitby, Prideaux, Simeon, Turretin, and Michaelis, are specimens of the men who are pilloried. In scholarship, Rome

gibbets the fame of Scaliger, Campanella, Savanarola, Fleury, Lightfoot, Dupin, Bayle, Cudworth and the like. Hallam, Robertson, Hume, Burnett, Maimebourg, Mosheim, and others, among the historians, are marked—though the skeptic Gibbon is spared. Philosophers are comprehensively a dangerous class—Bacon, Bentham, Malebranche, Leibnitz, Condorcet, Hobbes, Locke, Kant, Reid, and indeed every celebrated modern psychologist is honored with the Papal brand. Defenders of Christianity of the mildest and most catholic type, as Addison and Grotius, are there also; Newton and all the astronomers: Dean Swift, and the whole family of literateurs; Dante, Milton, and Beranger, lead off the poets; Fielding leads the list of novelists.

This is Rome's literary judgment—the estimate of that Church of the genius, learning, and science of modern times. It is a striking confession that the literature of the world is against Popery; and as striking a confession of the inherent weakness of the system. If there were no other proof of the identity of Protestantism and progress, the deliberate confessions of the Index would be sufficient to proclaim it.

N. Y. Evangelist.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOV. 29, 1851.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

THE present being a short volume of twenty numbers, ending with the year, 77 cents in advance will pay for it. On English subscribers, 4s. 8d. pays for the same.

HUMAN ARROGANCE.

The Boston *Liberator* of Nov. 14th contains a sermon preached by DANIEL FOSTER in Concord, Mass., Oct. 26th, and entitled "The Bible not an Inspired Book."

Mr. FOSTER was a Congregational minister, and lately supplied the pulpit of the church in Concord. But the sentiments put forth in his published sermon, shows that his estimate of the Scriptures entitles him to anything but the title of an evangelical minister. Such sad and startling developments of infidelity, shows the importance of guarding against the first departure from reverence for the Scriptures, as a full and sufficient, and the only rule of faith and practice.

We propose by extracts to show the arrogance and wickedness the human heart may reach when it breaks away from the only safe position.

Mr. FOSTER professes first to "examine the Bible in points wherein it is mistaken and unchristian." His first point is:

"We read that, in the beginning, God created man sinless and free, and placed him in a paradise of beauty, where every thing ministered to his pleasure by the gratification of each sense and longing of his nature. We are told that God planted a tree laden with beautiful fruit, the eating of which would give to man a knowledge of good and of evil. Another tree by its side bore fruit, the partaker of which would thereby be endowed with immortality, with power of endless life. We are informed that our first parents were told that they might eat of all the fruit of Eden save that which grew on these two trees. Of this they were strictly commanded not to partake, on penalty of losing God's favor, and of being deprived of life. Eve was tempted, and did eat. Adam listened to her solicitation, and also partook of the forbidden fruit. In this act they became sinners, and entailed upon the countless millions, who were to descend from a common parentage, a sinful nature, a life of suffering, an inevitable death.

"Now I ask, does Christ or does Reason admit this narrative, with which the Bible opens, to be true? Search and determine for yourselves. I unhesitatingly affirm, that it cannot be true. On its face it bears the impress of impossibility. Among the principles of the divine government which Christ and Reason make clear, these propositions are fundamental truths, God is the same yesterday, to-day, and forever. In the Past, Now, and in the Future, he is the same glorious Being of infinite love and excellence. In him there is no variableness or shadow of turning. He cannot tempt any one to sin. His desire is fervent and enduring for the happiness of each one of his numberless subjects. He gives no command which is arbitrary or unreasonable. He enjoins nothing which is not right and necessary. You admit that these principles are taught by Christ, and confirmed by Reason. Well, now see how they set aside the narrative which I am considering. If this narrative be true, then God did make an arbitrary, unreasonable law, and connected moral guilt with conduct, in itself as innocent as that of looking at a flower

would be, and ordained consequences to flow therefrom which should fill this world with wretchedness and death. Nor is that all. If this senseless story be true, God did actually tempt man to sin, by placing within his reach a fruit pleasant to the eye, fragrant to the nostril, palatable to the mouth, and then forbidding him to taste of that fruit. Sharpening his desire by such an arbitrary, unreasonable prohibition, God left man subject to such influences as he had foreseen and foreordained should induce disobedience, and entail upon the human family countless and fearful woes. All this is directly opposed to the spirit of Christ's life and word; and you must reject it, or give up the gospel of Jesus. But Reason has something also to do with this story. Adam and Eve, having bodies formed of perishable matter, in accordance with the laws of nature, must wear out and die. To reach this result, it was not necessary that they should eat of the fruit of a particular tree. Their bodies were mortal from the first. If they had not a discriminating knowledge of good and evil, when first created and endowed with a living soul, then they were not moral agents, and could not sin. It is a manifest absurdity, whoever states it, and wherever found, that there ever was a tree of life, the eating of whose fruit would confer immortality upon the partaker. We have, then, no alternative. We are forced to conclude that the writer or compiler of Genesis, in this instance, relates a myth of the dim and distant past, which accorded with the superstition of his own time. But he must be mistaken in this whole matter; for, if he is correct, then God is tyrannical and malicious and UNREASONABLE; a charge not to lie, for a moment, even in thought, against the Father and tender friend of man. Where, then, stands this claim for the plenary inspiration of the Bible?"

We hardly know whether to wonder most, at the arrogance, the blasphemy, or the ignorance of the above!

In the first place the story is falsified. There were not two trees, as Mr. FOSTER asserts, which God prohibited. The language is:

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:16, 17.

When man had disobeyed, by eating of the one forbidden tree, then God prevented his having access to the tree of life, to which before his sin he could freely eat. He was not, even afterwards, forbidden to eat of it, but it was made impossible for him to get to it.

The arrogance of the above is shown in the flip-pant declarations of what is possible, and what impossible. The issue is between God and Mr. FOSTER; and he virtually, though he disclaims so doing, gives God the lie. God by inspiration has affirmed its truth; Mr. FOSTER declares its impossibility. But "who art thou, O man, who repliest against God?" He declares that CHRIST and reason, will not admit its truth. Whose reason is to be the standard!—that of Daniel Foster? Is he wiser than the ALMIGHTY that he should contradict his MAKER? CHRIST sanctions the Scriptures of the Old Testament as the words of truth, and his testimony will be looked for in vain against their truth. Who is this DANIEL FOSTER, who dares to accuse God, of making "arbitrary and unreasonable laws, of being tyrannical and malicious, and unreasonable?" Is man's puny intellect to penetrate the secret chambers of the Most High, and there fathom all the reasons which actuated the Creator of all things? How can he know all that God saw necessary for the trial ADAM was subjected to? Can he tell all the interests in the universe affected by that act? If not, it is the height of arrogance thus to comment on it. But then what blasphemy to pronounce it a lie, and to apply such terms to God!

Mr. FOSTER passes on to ABRAHAM's offering up ISAAC. The record of this he also stamps "as a lie" and "wholly destitute of truth," and pronounces it to be "a myth which was consonant with the superstition of a dark age."

Of the history of JACOB and ESAU, his "conclusion is, that this whole story is false" . . . "the whole story about JACOB's election and ESAU's reprobation is necessarily untrue."

He next turns to the "Mosaic code." He regards "Moses" as "one of the remarkable prophets of God, as Confucius was among the Chinese;" but affirms "that God did not, and could not, consistently, interfere with him, as to destroy or diminish his freedom and personal responsibility"—in organizing the Mosaic code. And he pronounces that system in many respects, "dark, inhuman, barbarous, and wicked,"—bold words to be uttered by fallible man, who is of yesterday and knows nothing. He calls circumcision a "bloody and cruel rite," and says that CHRIST in breaking down the wall of separation between the circumcised and the uncircumcised, "demonstrates the sin of its creation." He speaks of "the revengeful spirit of the Mosaic law, and the forgiving spirit of the Christian" as being "as opposite as Zenith is from Nadir;" and therefore he declares, that "MOSES, and JOSHUA, and DAVID, and ELIJAH, are wrong."

He next denounces the "law given by Moses" because the Israelites were commanded to exterminate the Canaanites, which he says "would have justly

called down upon the head of TAMERLANE or NERO the execration of mankind." Thus he even refuses to permit God to decide when it is necessary to make an example of a nation on account of their wickedness, when they have "filled their cup of iniquity!" and he also refuses to permit God to judge of the means the best adapted, to show his abhorrence of their sins!! He claims to be more merciful and humane, than the Bible represents God to be! and therefore he would reform the ALMIGHTY!!

He speaks of "this impious claim of a corrupt church, that God inspired the writers of the Bible, so that they gave utterance to the divine will when they called to war" &c. And he adds:

"In consequence of these warlike rules and practices which prevail under the Old Testament regime, we find in the Bible wrong views put forth of the divine character. God is represented as a man of war. He accompanies the Israelites to their battles, and fights in their behalf. He teaches the Psalmist's fingers to war. He is constantly invoked to interpose and rain down fury and desolation upon the heads of his enemies, to sweep them and their little ones away in one general tide of indiscriminate ruin. This is shocking to a heart filled with the spirit of Christian love."

And so he concludes that

"Moses and Joshua, and Samuel and David, and other Old Testament leaders, in claiming the sanction of God for their barbarous and unjust wars, were mistaken."

He says:

"We are required even to believe that God set aside the laws of Nature, and caused the sun to appear to be fixed, for an hour, in one point of the heavens, while Joshua led the host of Israel in an act of furious slaughter against a flying and beseeching multitude."

Here he shows that he attacks without reading his Bible, and makes a blunder that a Sunday-school child of six years would be ashamed of—the language of the Bible being:

"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."—Josh. 10:13, 14.

He says that "Reason, in its unperverted state, has an unerring intention, a divine revelation, which rejects the monstrous claim [that God commanded the Jews to destroy their enemies] and fully and for ever exonerates God from the tyranny and crime so charged [by the Bible] upon him."

He next attacks the Jewish Sabbath and affirms that it "was not of divine appointment; that the cruel severity with which the observance of the Mosaic Sabbath was enforced, was abhorrent to the spirit of infinite love." Also he says "the forms of the Jewish church were not appointed by infinite wisdom, but were the result of human and finite wisdom entirely."

He next speaks of polygamy, and says:

"This most wicked system was introduced by Moses into the social policy of the Hebrews; and we are required to believe that he was acting under the direction of God's mind, and in obedience to a special inspiration, when he established this system. I hesitate not to say, that no claim more impious and monstrous than this was ever put forth, by man, in the name of God. I could just as soon subscribe to the claim of the corrupt Tetzels, who affirmed that he had power from the head of the Holy Church to grant plenary indulgence to sin, on the payment of money, as to this. The whole legislation of the Hebrew church, so far as woman was concerned, was partial, unjust, and oppressive."

Here he makes a broad assertion that Moses introduced polygamy into the Jewish economy; yet he does not mention a single text in the Mosaic enactments in which it is even referred to. A man who is evidently anxious to find reasons for rejecting the Bible can easily make assertions that it teaches thus and so, and then denounce it for thus teaching. But he who maliciously thus adds to God's law and thus judges the ALMIGHTY, assumes a fearful responsibility.

The Old Testament, however, is not alone discredited. The New comes in also for its share. He says:

"I am asked, did not Paul command the wife to be subject to her husband? Did he not enjoin silence upon her in the churches? Did he not direct her to ask her husband at home, if she would learn any thing? Did he not represent the husband to be the head of the wife, even as Christ is the head of the Church? Did he not regard and speak of woman as occupying an inferior position in the social state? I admit all this, without one jot of Oberlin reservation or explanation; and then I answer the objection by showing, in the light of Christ and conscience, that Paul was mistaken in these views. His education and early associations unfitted him to be a true teacher on this point. He was a Jew, educated after the order of the strictest phariseism, and he had the Jewish view of the Scriptures, and of woman's capacity, responsibility and duty. It is clear that Paul never got rid of all his Jewish prejudices. It is the extreme of folly to suppose that God so acted upon the mind of Paul, or of any other man, as to destroy his personal identity, or affect his personal freedom and responsibility. God did not correct the prejudices of Paul's mind. So far as this was done at all, it was the work of the apostle himself, acting as a free, responsible man. Paul's views, then, about

woman's destiny in the Christian brotherhood, were not in accordance, and therefore were not inspired. They were Mosaic, Jewish, partial, wrong, and, without hesitation, I reject them, as no part of the word of God."

Thus the Bible, which alone has raised woman from being a slave of man, and made her in every respect man's social equal and companion, is to be rejected because it does not also impose duties on her from which modesty and propriety shrink. Let the Bible be once thus trodden under foot, and how soon would woman again sink to the position from which it has rescued her. Woman owes her all to the Bible. Let her then cherish its teachings as her only hope.

He says:

"I want you should definitely understand, that the true reformer, who sets his whole moral force against social injustice and wrong, and in behalf of the universal brotherhood, cannot hold on to the doctrine of the plenary inspiration of the Bible. HUMANITY must strike down that pillar of superstition, on which slavery, war, bigotry and sect rest, or fall herself to rise no more."

"The claim is false, which is put forth from so many pulpits around you, that the Bible, the whole Bible, from Genesis to Revelation, is the word of God. It is a dark superstition. It is the foundation of the sectarian divisions, of the war systems, of the fearful enslavement and debasement of man, which we see around us, in our own and in other professedly Christian lands. May the truth set you free from the terrible power of this delusion, and may you serve God by loving and helping the members of the human brotherhood, even as Christ loved and aided suffering men!"

There is then to be a contest between the Bible on the one hand, and a class of Bible rejecting reformers on the other hand! When they openly avow such principles, can they wonder that those who love and reverence the Bible should shrink from identification with them in their reformatory movements, and fear lest they should catch the same spirit and at length avow like sentiments? Do they not see that by causing good men thus to stand aloof from them, they peril the very reforms they would advance?

His views of inspiration are thus stated:

"Abraham was doubtless a child of God, and guided, more or less, by God's Spirit; but in no such way as to destroy, or diminish, at all, his own freedom and responsibility, in each fact of his life. In just that way you may be and should be inspired. It is absurd to suppose that one age has had a monopoly of inspiration. Moses was inspired, and he expressed many sublime and precious truths. But he was biased, and went wrong in many of his views, as I have shown. This could not be prevented by the Divine Spirit; for Moses was free, and acted freely in the founding of the Jewish state. The writers of the Old Testament followed out the principles of the Mosaic code, and some improved very much upon the Law which was given by Moses. This is especially true of Isaiah, the most sublime and heavenly-minded of all who wrote the Old Testament Scriptures. The Evangelists and the apostles were still more under the influence of inspiring truth.—They drank more constantly at the fountain of truth, and their teachings were not marred so radically with erroneous views as were the instructions of the Old Testament. Besides, they preached and wrote in a certain stage of the world's progress, which demanded an application of truth, in many important respects, different from that which our times need and demand. My liberty is not, then, to be circumscribed by the rules which they enacted. I think I can show, to the entire satisfaction of any candid, intelligent mind, that the Jewish apostles were influenced by prejudice, on some momentous questions, to such an extent as to vitiate altogether their testimony on those points. Paul's views of woman furnish a case in point. The views entertained by the apostles of the divine character and government, views drawn from the Old Testament Scriptures, which they regarded, in common with their countrymen, with an undue reverence, caused them often to err when preaching 'the terrors of the Lord.' They were inspired, I admit; but in no sense in which you may not be. Other men, for instance, Confucius, Zoroaster, Pythagoras, Socrates, Plato, Kempis, Swedenborg, Penn, Wesley, were inspired men. Mrs. Fry, in Newgate, was full of inspiration, as she sought to reclaim the wretched, degraded prisoners of that English hell, from the ruin of unrestrained sin. Howard, in the dungeons of Europe, was inspired and sustained by the Divine Spirit, in the prosecution of his self-denying, heavenly work. Clarkson was inspired, when pleading and wearing himself out in behalf of the despised negro. Every good man is inspired. Every good word and thought and deed form a part of the great inspired work which is going on, and will go on, till all wrong and wretchedness are no more. Revelation, like life itself, is, of course, progressive. What folly to confine God to any book, and make that the Alpha and Omega of truth! I receive Christ's teachings as infallible. He occupies to my soul a position which no other teacher does. Give me the words of Christ, and I receive them as wholly true. But, remember, we have only reports of this instruction, made after the establishment of the new faith, by men, who report from memory the words of Him who spake with such wonderful power. These reports are evidently not infallibly correct. They are made by good men, and are, in the main, no doubt, correct so far as they go. We are fully competent to make the discovery for ourselves of mistakes in the Gospel of Matthew, Mark, Luke and John. God has not left himself without a witness."

We have made this long quotation that we may do him full justice. We are pained and sickened at such avowals. We are pained that noble reforms should be left to be advocated in connection with such dishonor to His word, which alone can guide aright in the accomplishment of any true reform.

THE GOLDEN AGE—WHAT IS IT?

A state of things once existing on this earth, now lost, and yet to be restored to this earth. For it, the GREAT KING has taught us daily to pray, saying, "Thy kingdom come, thy will be done, *on earth*, as it is in heaven."—"Prayer also shall be made for Him continually, and daily shall He be praised."

But that age on earth was not in this world, neither when restored again to the earth will it be in this world, even as CHRIST is not of this world, neither His kingdom; but He is from above, and He cometh down from above in His kingdom, "to judge the quick and the dead, whose kingdom shall have no end."

The Golden Age, that was on earth, preceded this world; and, when restored, it will follow this world. For "the children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain *that world*, and the resurrection from the dead, are equal unto the angels, and are the children of God, being the children of the resurrection." In "that world" to come, is the Golden Age. ASTREA of the poets will, in person, return from heaven to earth; "a sceptre of righteousness is the sceptre of thy kingdom;"—"thy people also shall be all righteous; they shall inherit the land forever;"—"the meek shall inherit the earth." For the day will come when "the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Such a Golden Age is to be relied on, is to be greatly desired and longed for, and from the Holy Word, is sure to come, not in this world, but in the end of this world. This world is "reserved unto fire against the day of judgment"—and not to a Golden Age.

"Monstrous doctrine! Monstrous!" Thus the world thinks, and so the apostle Peter once thought when he rebuked his Master, our LORD, saying, "Be it far from thee, LORD, this shall not be;" but afterward he learned to place all his hope in JESUS and the resurrection, instead of JESUS and this Jerusalem; he was willing to be crucified in this world, in the hope of being glorified in that world whose children are born again in the likeness of the second ADAM. Though this doctrine at first strikes you, as it did St. PETER, you may come to think better of it, as the apostle did, and lift up your voice with him, to praise "the God and Father of our Lord JESUS CHRIST, which, according to His abundant mercy, hath begotten us again to a lively hope, by the resurrection of JESUS CHRIST from the dead;" a hope, not of this world's Golden Age, but of a heavenly inheritance.

"I admit all about St. PETER and the heavenly inheritance, which does not forbid my expecting a blissful period to come in this world yet."

This is what I said: "the ark" has been left to float its own way, on the stream of time, since it left the straits of persecution, and has thus become silently turned round, head up stream, and the passengers are not aware of it; but the old boatmen understand the matter. Ask them.

"BARONIUS, historian of the Latin Church, what do you say? and what says the Church of Rome, about a Golden Age in this world?"

The Latin historian replies: This doctrine was denounced in a Council at Rome, under Pope DAMASCUS, A. D. 373,—The heresy, however loquacious before, was silenced then, and since that time has hardly been heard of."—(Bar. 373, Sec. 14.) He adds, (A. D. 411, Sec. 48.) "The figments of the Millenaries being now rejected everywhere, and derided by the learned with hisses and laughter, and being also put under the ban, were entirely extirpated."

"Does the Roman Catholic Church repudiate the doctrine of a Golden Age in this world, and condemn it?"

So says their historian: and they are not alone in it.

"MARTIN LUTHER, pillar of the great Reformation; what do you say, and what say your brave associates at Augsburg, about a Golden Age in this world?"

LUTHER and MELANCTHON make answer: "In our day of trial, in the presence of the Emperor at the Diet of Augsburg, we solemnly declared our condemnation of those who circulate the Judaizing notion, *that prior to the resurrection of the dead*, the pious will engross the government of the world, and the wicked be everywhere oppressed; or that prior to the resurrection of the dead, the pious will establish a separate temporal government, and all the wicked be exterminated."—(See the Aug. Con. Latin and German copies, Art. 17.)

"What! Rome and Augsburg agree to condemn the doctrine of a Golden Age in this world?"

Yes, and with them agree Geneva and Canterbury; but we ask only Canterbury.

"CRANMER, martyr of the Reformation in Eng-

land, with your fellow martyrs, LATIMER and RIDLEY, what say you about a Golden Age in this world?"

With one voice they reply: "In the 41st of those Articles of Religion, for the confession of which we were taken as malefactors, and burned at the stake; we declare, that they who seek to renew the fable of the Millenaries, oppose the Scriptures, and plunge into the dotting fancies of Judaism."

This is how the old boatmen understand the matter, though the green ones cannot comprehend it.

So little children always promise themselves golden times, when they come of age; but experience corrects their errors. I recommend you, my studious readers, to what the historian of the Decline and Fall of the Roman Empire says about the views of the Christians of the first three centuries, in relation to this subject. No man of modern times is a more competent judge; he rejects their views as every unbeliever will; but he testifies to the fact of their views with unimpeachable accuracy, in the words which follow:

"In the Primitive Church, the influence of truth was very powerfully strengthened by an opinion which, however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed that the end of the world, and the kingdom of heaven, were at hand. The near approach of this wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples; and those who understood, in their literal sense, the discourses of CHRIST Himself, were obliged to expect the second and glorious coming of the Son of Man in the clouds, before that generation was totally extinguished which had beheld His humble condition, and which might still be witness of the calamities of the Jews under VESPASIAN or HADRIAN. The revolution of seventeen centuries has instructed us, not to press too closely the mysterious language of prophecy and revelation; but as long as for wise purposes this error was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in awful expectation of that moment when the globe itself and all the various races of mankind should tremble at the appearance of their Divine Judge."

Thus the unbelieving historian, GIBBON, testifies truly that the Primitive Church were constantly expecting, not a Golden Age in this world, but after the end of this world. The Roman Catholic Church stamps the doctrine of a Golden Age in this world as a heresy, and puts its teachers under the ban. LUTHER and the continental Reformers denounce it as "a Judaizing notion." And the English Reformers pronounce it "a fable," among "the dotting fancies of Judaism." Notwithstanding which, it has come to be the current doctrine of this day; and a Christian, *who does not believe himself to be actually in the kingdom of heaven*, is looked upon as almost out of his senses. I commend a tooth-ache for the cure of this "dotting fancy."—W. Protestant Churchman.

FIFTY CHILDREN KILLED.

"A voice was heard in Ramah, lamentation and weeping: Rachel weeping for her children refused to be comforted for her children, because they were not."—Jer. 31:15.

One of the most painful casualties we were ever called on to record, occurred at New York on Thursday, the 20th inst., in the afternoon, at the Ninth Ward School-house, in Greenwich Avenue, when fifty little children, boys and girls, were without a moment's warning hurried into eternity.

The school building is a large five story new stone edifice, built, as was supposed, in the most thorough-going manner. The stairway is of that description known among builders as a *well-staircase*, flagged with stone on the ground floor. In the rear of the building there is another stairway; but the principal mode of access to the school-rooms is by the well-staircase.

On the first landing is located the Primary Department; on the second, the Girls' Department; on the third, the Boys' Department, and so on; and, daily, some eighteen hundred children of both sexes attend the school.

Shortly after two o'clock on Thursday, all the pupils being in the building, the principal of the female department, Miss HARRISON, was suddenly seized with a fit of paralysis, and fell fainting from her chair. The pupils became alarmed, and two or three ran out to procure assistance for her. Seeing the children running, some inconsiderate person in the street raised the cry of fire; the bell on Jefferson Market Station, which is within a block, was quickly struck, and in a moment a crowd gathered around the school-house. The alarm of fire having communicated to the pupils, rendered them almost frantic with excitement, and they all rushed out in a body, from the four floors, crowded down to the street by means of the well-staircase. In the excitement of the moment, the children were some of them forced over the bannisters, others leaped down, and were instantly killed by falling upon the pavement at the

bottom of the well, and finally the rush became so great, that the bannisters gave way, and the children were precipitated down, more than fifty steps, and piled one on the other at the bottom of the well. The confusion can be better imagined than described. The poor, unthinking infants, all screaming with fright or with pain, followed so swiftly one on the other, that many who were not injured in the fall were smothered by those who fell on them; and, worse than all, the street doors opening inwards, were closed by the mass of children against them, so that it was impossible to open them from the outside, and there being no means of egress for those who arrived without injury at the bottom, they were crushed and smothered by those who fell upon them.

As soon as the nature of the excitement was known to them, the teachers displayed the most praiseworthy presence of mind. Miss LOUISA McFARLANE, one of the assistants in the primary department, placed herself in the door-way, and did all in her power to prevent the affrighted children from rushing out. and the other teachers did as much, otherwise the destruction of life must have been much greater. So impetuous was the rush, however, that five of the teachers, two, MARGARETTA L. SMITH, Miss CORNELIA L. BARNES, from the female department, and three, Miss ELLEN D. TRAPHAGEN, Miss LOUISA McFARLANE, and Miss JULIA BLAKE, from the primary department, were forced over the bannisters and fell with the children into the well. They were, however, happily not seriously injured.

The time in which all this took place, was much less than we have occupied in describing it. Meanwhile the excitement in the street was intense. The alarm of fire had collected a dense crowd, and though the police were eagerly on the spot, in strong numbers, they had great difficulty in obtaining a passage through the excited assemblage. Finding all their efforts at forcing the front doors useless, the police entered the building the backway, and broke open a door leading into the well, from the basement. The children were then taken out, alive and dead, and conveyed to the Station-house near by, followed by a large number of mothers and sisters, each one anxious to ascertain if their own little relatives were uninjured. In the Station-house, the wounded were placed in cots, and efficient medical aid immediately summoned. The dead were laid out to be recognized by their friends. We are incompetent to describe the heart-rending grief of the searchers, while looking among the mutilated bodies for their little ones. Many mothers were there, who but a few moments before had equipped their *only children* for school, and now were suddenly called from home, to look among the fearfully mutilated bodies for all that remained of their offspring. Others there were, who after searching in vain for their lost ones, again and again turning over the ghastly remains, were almost prostrated with joy at discovering their children alive and well. We leave mothers and fathers to imagine the scene as they only can; describe it, we cannot.

The majority of the injured are likely to recover; but very few limbs were broken, and many of those dead were suffocated, and not killed in the fall.

The bannisters of the stairway were of heavy mahogany, and were fastened in the usual manner, two rails confining each clamp on the end of the step. The height from the floor of the well to where the bannisters first gave way, is about twenty-five feet, and the children's bodies were piled up ten feet at least.

When the dead and wounded had all been recognized, they were taken home by their friends; but as the news of the occurrence spread, an excited crowd surrounded the school-house, eagerly watching for every new item of information which might throw light upon the casualty.

The accounts of the agony of families and the bereavement of parents are heart-rending, and several persons, it is feared, will become maniacs, from the suddenness of the accident and acuteness of the pain produced. Various reports are in circulation as to the cause of the bannisters giving way—one of which is, that some firemen who got into the building, finding the stairway blocked up, climbed up outside the bannisters, and thus broke them down. The calamity is due in a great degree to the thoughtless firemen and others outside, who raised the alarm of fire, and surrounded the building with shouts and cries well calculated to create a panic among the children.

Of course no blame can be attached to the teachers. But the responsibility must lie somewhere—where the investigation will reveal. Miss HARRISON, we are happy to learn, had last evening somewhat recovered from her paralytic fit.

"Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord; that thy children shall come again to their own border."—Jer. 31:16, 17.

THE PAY OF MINISTERS.

"The laborer is worthy of his hire."—Luke 10:7.

Laborers who till our fields, expect their pay promptly on the performance of their work; and employers expect promptly to pay them. But some who are prompt in the payment of all temporal dues, are sadly negligent of the wants of those who administer to their spiritual necessities. Have spiritual laborers any less a claim, than those who administer to our carnal wants? Those "who labor in word and doctrine," are to be "counted worthy of double honor." And, "the laborer is worthy of his reward."—1 Tim. 5:17, 18. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"—1 Cor. 9:7. Says the apostle, "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power: but suffer all things, lest we should hinder the gospel of CHRIST. Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. 9:8-14.

It is needful sometimes to call to remembrance, the duty of hearers, to help those who teach, after a godly sort. Ministers need to live, as well as others; and it is not always that their hearts are sufficiently encouraged, by the supply of their temporal wants. Such become discouraged and turn their eyes to other departments of labor. Many have been thus driven from the field—have been starved out. Those who are unworthy, there is no harm in being thus rid of. But the faithful, efficient, meek, and devoted soldiers of the cross are needed; and merely saying to them, Be ye warned, be ye fed and clothed, does not always enable them to feed and clothe their loved ones at home; and when they see an abundance, and receive only scanty remuneration, will they not feel that their services are not valued? A little thought, and a little care in such matters, will not be more than duty in these things.

SPIRIT OF SELFISHNESS.

The Gospel teaches us to consider ourselves but as drops in the ocean of being. The very essence of worldliness flatters man into the belief that he is the ocean itself. One of the most striking features of human selfishness is a habit of engrossing attention to men's own concerns, rights, interests, feelings, and pursuits. Scarce one thought in a hundred is ever given by this class to the *things of others*. In instances innumerable we see the feelings of men lacerated, their rights invaded, their interests compromised, not so much from any deliberate design to injure them, as from mere thoughtlessness and want of consideration. Each man, bustling forward in eager pursuit of his own particular ends, and wholly overlooking those of his neighbor, comes, perhaps for the first time, in contact with him on learning that he has given him serious and just offence, and caused a rupture not to be easily healed. Whence, in the first instance, springs this habit of inconsideration? It is, indeed, the fruit and token of a deep-rooted selfishness. But in its turn it powerfully confirms and strengthens the evil from which it springs. It is equally the sure effect and the copious cause of this vice. A man who will not "look on the things of his neighbor," is cut off from the only possible means of doing his duty by him. He on the other hand, will avoid a thousand acts of injustice, unkindness, and positive cruelty who will but cultivate a habit of "looking not upon his own things only, but on the things of others also." No doubt, there is a kind of looking, a prying into other men's secrets, searching out their faults, watching them with an eye of jealousy and envy, which is mean and despicable.

What the postle speaks of in the words just quoted is, we conceive, a habit of kindly attention and consideration of the circumstances, feelings, difficulties, rights, and interests of our fellow men, that we may not lose sight of the duty we owe to them, but discover the ways in which it may be in our power to serve them. Christian humility and love breaks up the miserable selfishness in which the natural heart delights. It leads a man to place himself often at the bar of his conscience, and to undergo the scrutiny which will decide whether he really sympathizes with his neighbor in his sorrows, and rejoices with him in his joys.

Are you attentive to your own character and interests? Cultivate, then, the same solicitude for the character and interests of others. Have you a worldly lot to manage? Have you a claim on the knowledge, judgment, ability, advantages, and opinions of your brethren? So have others; or look to the next hovel of the poor man, who is destitute of what you possess, and to whom you may extend kindness and relief. Would you wish to confine yourself within your own bosom, and have SELF to eat there, as doth a canker, till death ensues? Consider who hath made you and your fellow-beings of one flesh and of one blood. "Whatsoever ye would that men should do to you, do ye also so to them." If we allow not this principle its due weight, and forbear to walk by this divine rule, Christianity (if it can be so called) is a mockery and an insult in the sight of God and man. Protestant Churchman.

CORRESPONDENCE.



SCRIPTURAL EXPOSITION.

BY WILLIAM MILLER.

(Re-published by request.)

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I feed them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born."—Jer. 31:3-9.

I find in the prophets that the return of the Jews is spoken of in two ways:—1st. Their return to their own land from captivity. 2d. Their return unto the Lord by repentance, weeping, confession, and faith. The first is never spoken of by any prophet after they returned from the Babylon captivity, because this part of the prophecy was literally fulfilled then. The Jews rejected Christ, who fulfilled much of the prophecy concerning himself at his first coming; and the only possible excuse the Jews had for their infidelity was, that Jesus did not perform all that the prophets said he would, and deliver them from their temporal enemies. Yet the prophets nowhere promised that he would do this at his first coming, but at his second.

The Jews claimed that their Messiah was to give their nation the kingdom under the whole heaven. But it was to be given to the saints, (Dan. 7:18, 22,) and the little flock of believers, (Luke 12:32,) and the time is at Christ's second coming, (Dan. 7:13, 14.) On this account the Jews, as a nation, rejected Christ and his gospel, and became an infidel nation, "reprobate silver." And as then, even so now, the Judaizers are rejecting the manner, object, and designs of his second coming and kingdom. They now plead that the Jews must return and possess the kingdom under heaven, either before or after Christ's second coming. I ask, have they not returned from one captivity since the promise or prophecy was given? O yes. Has God any where said that he would return them from a second captivity? No. Very well; how can you prove that the return already fulfilled is not the return spoken of by the prophets? 1st. Because the Lord was to plant them in their own land, "and they shall no more be pulled up out of their land which I have given them, saith the Lord God."—Amos. 9:15. Whom was he to plant in their own land? Why, see chap. 5:14—"And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." You see that it is "my people Israel," not spiritual Israel, for they are to multiply and build houses as at the first: so it is literal Israel.—I agree it must be his people Israel. Now let me ask, did they go back from Babylon as God said they would, and perform all the acts that God said they should?—(v. 14). Yes: but they were afterwards plucked up by the Romans. Whom did God promise should never be plucked up? His people Israel. Very well. And were the Jews God's people when they were destroyed by the Romans? No. Paul shows plainly that they were excluded years before. Isaiah prophesied (65:15)—"And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." (See also Isa. 43:28.) Hosea 1:9, "Then said God, Call his name Loammi: for ye are not my people, and I will not be your God." Did not God preserve them as long as they were his people? Antiochus sent a large army with one of his most warlike princes, threatening to pluck up and exterminate them. But with only a few hundred men, God preserved the nation, and fulfilled his word. And until they, as a nation, rejected the Messiah, God did not reject them.

Let me illustrate the case. God says, "He that endureth unto the end, the same shall be saved." But suppose you do not endure!—then you will be damned. Just so. God never made any covenant, or promise, to the nation of Israel only on condition; and when they broke the covenant, God would not continue it to them. Yet God has made a new covenant with the house of Israel, (not with the nation, but with the head—David,) that he should have a seed, a remnant out of that people, and out of all other nations on earth. When the nation of the Jews ceased to be his people, and were destroyed by the Romans, God, by his grace and the preaching of the gospel, had prepared another people, a remnant according to the election of grace, who were not to be plucked up, or destroyed, like the Jews. Neither were they as Christ prophesied, (Matt. 24:16,) and as Josephus testifies in his history of the Jewish war, but were most miraculously delivered from destruction.

Now look at the second objection. "That the description given by the prophets in many places as blessings which would follow that event, are so glorious and grand, that nothing which has happened,

or did happen at that time, can be called a fulfilment; and therefore that it must be a future return from another captivity than Babylon." This is a main pillar; but an objection proved against one theory is no proof that he has built another. How would this argument have looked against Zerobabel the day after he and the Jews had returned, whilst praising God and rejoicing in their return to their own land? If you had said, "You need no rejoicing, for you must be plucked up and go into captivity again, before these prophecies of Jeremiah can be fulfilled," what would have been the answer? "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."—2 Chron. 36:21. Had the objector said, Nothing which has taken place as yet is so glorious and grand as the prophet Jeremiah has described (31:4, 5)—"Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry: thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things;" what answer would Zerobabel have given?—"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first."—Jer. 33:7. Then Ezra and Nehemiah would build the walls and streets. "Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem."—Neh. 2:20. But Sanballat opposed this; for they had some unbelieving critics in that day. "But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spoke before his brethren, the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God, for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."—Neh. 4:1-6. Not so "glorious and grand." Why, "even that which they build, if a fox go up, he shall even break down their stone wall." But, "so built we the wall, for the people have a mind to work," says Nehemiah. And every day for more than five hundred years they saw the words of Jeremiah fulfilling. The temple was rebuilt as at the first, the walls reared up, the houses repaired, and the city was established on its own heap, and the hill of Zion was re-peopled as of old time, and the prophecies had their literal fulfilment among the Jews, before the Shiloh came, when they ceased to be, as a nation, the people of God. They built houses and inhabited them for five hundred years or more—the age of a tree. They planted vineyards, and drank the wine. They planted gardens, and eat the fruit of them; and they were not plucked up as long as they continued to be the people of God.

Here was every earthly blessing which God had promised them in their national captivity: even the BRANCH was raised up unto them, the Gospel and all its glorious promises, were offered them, even eternal life, until as a nation they crucified the Christ, persecuted his servants unto death, and counted themselves unworthy of eternal life. What could God have done more? Indeed, God has asked the question, (Isa. 5:4,) "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Read to v. 7th. In v. 5th he tells what he will do with them, and he has done as he said he would,—the nation will no more be "pruned nor digged."—v. 6. He has done all he could; yet these men who tell us God will yet restore them to their own land and convert them, and make them his people again, (the nation,) after God has done all he could for them, and destroyed them as Isaiah prophesied he would: yet men can charge God with falsehood, and say, Will not God do much more for these Jews as a nation? What folly! What presumption! Believe them not, my brethren, lest you be found partakers of their evil deeds.

I close this communication by laying down two rules for the Bible student:

1. All blessings promised to the Jews as a nation, were fulfilled either before, or at the first coming of Christ, when the seventy weeks of the prophecy of Daniel ended.

2. All the blessings promised to the elect people, which is called a remnant out of all nations, to be fulfilled in this old earth, or in probation, must and will be fulfilled before or at the second coming of Christ, which is the end of the 2300 days of prophecy, and is the time specified for the fulfilment of all that the prophets have spoken since the world began. See Acts 3:21—"Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Also Rev. 10:7—"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." Here then must and will end all such prophecies, however glorious or grand they may be.

The time specified by God for the accomplishment of all these glorious promises, from the return of Israel from captivity in Babylon to the end, is 2300 years. (See Dan. 8th.) And those who teach a probation for the Jews as a nation after the cutting off of the seventy weeks, and those who teach individual probation after Christ comes the second time, and the end of the 2300 years, are deceiving you, and are antichrist. So I believe, and so I speak.

LETTER FROM J. L. CLAPP.

DEAR BRO. HIMES:—I presume it may be gratifying to you and many of the dear brethren scattered abroad, to learn the influence that the late meeting in this place, in which you and Bro. E. Burnham preached those great and thrilling truths connected with the coming and kingdom of our blessed Lord, had on the church and community. These truths are meat in due season to the "little flock" of God, as has been demonstrated hundreds of times; and that they continue to be such, is manifested by the church in this place, by the revival of spirituality in the minds of a goodly portion of it, and the reclaiming of some that were in a backslidden state, and alarming others. Sinners, also, have been induced to make the inquiry, "What shall I do to be saved?" We cherish the hope, that the judgment of the great day will show that one or more has been savingly benefitted thereby. The influence of the meeting on the community has been good; prejudice, which had existed in the minds of some, has been removed, and many of the citizens regretted much that your and Bro. Burnham's labors closed with us so soon. The strong probability is, had you continued with us a week longer, there would have been no meeting-house in our village but would have been well filled, provided we could have had one of the largest. We fondly cherish the hope that both you and Bro. Burnham may, in the providence of God, be permitted to visit us again, and feed the flock of God with that which nourishes, strengthens, and builds up in the faith once delivered to the saints. Questions that gender strife I have no relish for, and hope that all the dear brethren and sisters in Christ, while they learn and feed upon the great and glorious prophetic truths of God's word relative to the coming of Christ, and the restitution spoken of by the prophets, will manifest as much anxiety to learn also the great practical truths of God's word, and so learn them that they will sink deep into the heart, and so affect the life, that no other spirit will be manifested but the spirit of the meek and lowly Jesus, without which none of us can be prepared to meet the King of glory in peace. Suffer me, then, dear brethren and sisters, to exhort you, while contending earnestly for the faith once delivered to the saints, to use no other weapons but the sword of the Spirit, which alone is mighty, through God, to the pulling down the strong holds of Satan. "Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; also taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Praying always with all prayer and supplications in the Spirit, and watching thereunto with all perseverance, and supplications for all saints." Then may we, when our dear Lord shall come, expect to hear him say unto us, "Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yours, expecting to see the King in his beauty.

Homer, (N. Y.), Nov. 17th, 1851.

To the Friends of the "Herald."

Brethren, permit me to call your attention to a few facts for your serious consideration.

1. You do not doubt that the "Herald" may be justly called the best religious paper published in the country, of which you have any knowledge.

2. That the Advent cause in this country owes, in a great measure, its extent, prosperity, and permanence to the teachings and influence of the "Advent Herald." For you know, my brethren, that the "Herald" has never been like an ignis fatuus, or a comet; but like a heavenly luminary, governed by settled laws, giving a clear and steady light to guide the way-worn traveler to his heavenly home.

3. The "Herald" has not only had, from the commencement of its existence, to stem the tide of opposition from without, but to endure the still more fierce and cruel torrent (raised by disaffected elements) from within. And all this because of its steady and undeviating course. No one can justly charge the "Advent Herald" with being a misnomer!

4. You know the means that have been and still are being used to destroy the circulation and influence of the "Herald." I believe the principle laid down by the Saviour at his first Advent, relative to himself, will hold good in this case: "He that is not for me is against me; and he that gathereth not with me scattereth abroad."

5. The "Herald" is not sustained by magic. It was got up and has been continued by constant, faithful, persevering, and self-sacrificing labor.

6. The existence of any paper is dependent upon the interest, integrity, and promptness of its patrons.

7. In conclusion, allow me to say to each friend of the "Herald," when you read this, ask yourself the question, Have I paid my just dues for this paper? My Bible tells me to "deal justly;"—have I done so in this matter? If I have not, then I will, before I go to meeting and tell how much I love God, his cause, and truth.

Finally, if any one of the readers of this paper would do what they ought and might do, its conductors would have their hearts cheered, and find themselves placed beyond embarrassment, by having presented to them a noble and worthy New Year's gift, in the form of an enlarged subscription. By so doing, the patrons of the "Herald" would suffer no injury.

L. OSLER.

Gunner's Essays.

BRO. HIMES:—Permit me through the "Herald" to call attention to the new work recently published by Bro. F. Gunner, of this city, with the above title. It consists of twelve essays on subjects connected with the glorious advent and reign of Christ on earth; beginning with the purpose of God in the creation of the world, tracing its history through the fall, the great work of redemption by Christ, the recovery of believers from guilt and pollution, as a preparation for the kingdom, the relation of the Jews to the promises of everlasting inheritance, the nature of the kingdom of heaven, the evidence of the speedy approach of the kingdom, and all its glorious concomi-

tants, as evinced by the fulfilment of the long chains of prophecy, &c. The work is designed, and admirably calculated to lead the mind, step by step, to the grand awakening, and, to the Christian, soul-cheering conclusion, of the speedy personal manifestation and reign of the Saviour with his redeemed saints, on a renewed and glorified earth. It is a manual such as every Adventist would do well to keep by him, to put into the hands of those who are inquiring after truth, or those whom he may wish to lead to its investigation; and I earnestly hope it will have an extensive circulation among us.

Philadelphia, Nov. 18, 1851.

Scraps for the "Herald."

"Hast thou a thought upon thy brain, catch it while thou canst."—Tupper.

The snuffers that were found
In the temple of old,
Belonging to the candlestick,
Were of pure gold.

So a man who would reprove
A neighbor for a sin,
(And thus a wrong uncover),
Ought himself to be clean.

A lie will run a hundred miles, or more,
Before the truth has gone outside the door.

Questions for the consideration of a Tavern-keeping Professor.

What sort of spirits do you sell?

Say, are they good, or evil?

Do they lead men to heaven, or hell,—
To God, or to the devil?

To a Christian.

Lean not upon the world,

But ever keep humble,

For it will slip aside,

And cause you to stumble.

There might be written on the gate of heaven,

"A free gift, through Immanuel given;"

While on the gates of hell we trace—

"Deserved by all the human race."

J. M. ORROCK.

Extracts from Letters.

BRO. M. HELM writes from Springfield (Ill.), November, 1851:

BRO. S. CHAPMAN is still operating most successfully in this State, in the region between the Illinois and Mississippi rivers. At the last account, he was full of faith, in good health, and fine spirits. The demands for his labors continue to increase, and the probability is, that he will remain in the State during the winter. He is a model of industry and perseverance.

[We are much gratified to hear of the success of our faithful brother. May blessings still attend his labors. Our friends in the West may, as we have no doubt they do, rely upon him as a true-hearted Adventist.—Ed.]

BRO. JOHN W. DANIELS writes from Morrisville (Pa.), Nov. 14th, 1851:

BRO. HIMES:—We are prospering, both in this place and in Yardleyville. The brethren generally stand fast, rooted and grounded in the faith of the gospel. Four have recently been baptized, and there is before us a good prospect of a revival of the Lord's work, which we hope ere long to realize, to the joy of our hearts. Prejudice against our views is being constantly diminished, and new fields of labor are presenting themselves in the adjacent region, in which we have reason to hope that our labor will not be in vain in the Lord.

BRO. DEXTER WHITNEY writes from Bellingham (Mass.), Nov. 12th, 1851:

DEAR BRO. HIMES:—I know that you like to hear from all those who love the Lord and his appearing and kingdom. Our number does not increase, but we do not forsake the assembling of ourselves together. We have no preaching, but meet together and read the word, which will make us wise unto salvation. I hope that you may be supported through the coming trial by all who love the Lord. May the God of grace be your support, until the King of kings, and Lord of lords shall come.

BRO. S. G. MATTHEWSON writes from West Winsted (Ct.), Nov. 12th, 1851:

DEAR BRO. HIMES:—The cause of God in this region is onward. Some are embracing the truth, and the congregations continue to be large and deeply interested. The camp-meeting was the means of doing much good. Bro. Burnham is with us, and laboring to good acceptance. We hope that much good will be the result.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, at Palmer Depot, Nov. 6th, HARRIET N. BENSON, daughter of Artemas and Abigail Hitchcock, of Brimfield, aged 25 years and five months. My beloved companion fell asleep in Jesus after a lin-

with proofs thereof out of the Scriptures, in words at length.—\$3
per hundred.
[jn. 28-6m.] JOHN S. TAYLOR,
Publisher, 143 Nassau-street, N. Y

THE ADVENT HERALD.

BOSTON, NOVEMBER 29, 1851.

BOOKS FOR SALE AT THIS OFFICE,
NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 50 cts. (3 ounces.) Do do bound in gilt.—50 cts. (3 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (5 ounces.) Do do gilt.—50 cts. (6 oz.)

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FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its secret activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (5 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (5 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, perillities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—288 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (3 oz.) The first ten tracts are series, viz, 1st, "Looking Forward," 2d, "Present Dispensation—Is Christ?" 3d, "Is Christ?" 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II.—contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come," "The present Earth to be destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming," "In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred; No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

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THE BEREAN'S ASSISTANT.—Part I.—"Questions on Bible Subjects."—This is designed for older scholars in Sabbath Schools. Price, 10 cents; \$1 per doz. (3 oz.)

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PURCHASED BOOKS.

The following books not being published at this office, it is expected that those ordering them will send the money with their order.

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EXPOSITION OF THE APOCALYPSE.—By David N. Lord. This work, although containing some things that we dissent from, is the best work on the Apocalypse with which we are acquainted.—Price, \$2. Weight too much for the mail, with the cover.

A TREATISE ON PRAYER; designed to assist in the devout discharge of that duty. By Rev. E. Bickersteth.—Price, 50 cents. (8 oz.)

THE STORY OF GRACE.—By the Rev. Horatius Bonar.—Price, 30 cents. (7 oz.)

MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts. (7 oz.)

THE NIGHT OF WEeping; or Words for the Suffering Family of God.—By Rev. H. Bonar.—Price, 30 cts. (7 oz.)

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THE SECOND ADVENT: NOT A PAST EVENT.—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred. (3 oz.)

LETTERS ON THE PROPHETIC SCRIPTURES, by the Rev. Edward Winthrop, M. A., Rector of St. Paul's Church, Norwalk, Ohio, &c.—Price, 37½ cts. (6 oz.)

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement.—Price, 62½ cts. (22 oz.)

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THE PNEUMATOLOGIST.—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," "Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c." Price (paper cover), 75 cents (7 oz.); in boards, \$1 (10 oz.)

ANALYSIS OF MATTHEW 24th.—By Rev. H. Carlton, Congregational minister of Stow, Vt. Price, 30 cts. (2 oz.)

ANALYSIS OF GEOGRAPHY, by Sylvester Bliss, author of Outline Maps, Geography of New England, &c. This is a new and more scientific mode of teaching Geography, and has been adopted in the cities of Hartford, Ct., Worcester, Mass., and in other large towns, with much success. Price, 75 cts.; \$5 per doz. (12 oz.)

FOR CHILDREN.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituary" of children, in prose and verse, prepared and arranged by N. Hervey.—Price, 25 cts. (3 oz.)

ONE HUNDRED COTTAGE STORIES FOR GIRLS.—Embellished with eight engravings.—Price, 25 cents. (5 oz.)

Do do for Boys.—Price, 25 cts. (5 oz.)

Children's Advent Herald.

This little paper, devoted to the interests of children, is published monthly, at 25 cents a year, in advance. The Dec. number, being No. 5 of Vol. 3, is now out. The following are its contents:

Thankfulness. Don't Waste Your Time.
Holy Ground. Temptation Resisted.
Beautiful Allegory. Deceiving Children.
A Story for Little Children. Prayer Good for Home Influence.
Ingenuity of Birds. Reason in Animals.
Take Care of Spare Moments. Too Certain, &c. &c. &c.

THE TRIAL.

It is expected that the trial will take place some time during next month. The exact time cannot now be stated. From what I have been able to learn, those who have been arrayed against me all through the country, manifest a remarkable interest in the prosecution of the trial. How far they are identified with it, it is difficult to say; but some well-informed friends have expressed the opinion, that some of the chief conspirators are at the bottom of it. It is supposed that they hope to get a legal sanction to their libellous productions, and thereby save themselves from the exceedingly trying condition into which they are brought. If this conjecture is correct, it will no doubt appear on the trial. The "union" of all the opposition elements, formed last year, will no doubt continue so long as there is any hope of breaking down those who stand in the way of their ambitious schemes. But it remains to be seen, whether a man in the faithful discharge of his duty, amidst the most trying circumstances, surrounded by the bitterest foes, is to be crushed by such instrumentalities. With the fullest confidence in the providence of God, and the affections of my brethren in the churches of Christ, with whom I have labored and suffered so long, I feel no fears for the result.

While I make no claim to any assistance from my friends, I will not conceal the fact, that I have not the requisite pecuniary means to meet the common foe before a judicial tribunal. It will be an expensive suit; and besides, no doubt I shall continue to suffer every annoyance, and be subjected to every expense that my persecutors can possibly impose upon me. I believe that I have ground to expect nothing but the worst that they can do. But I have this consolatory reflection, that I suffer in this matter for manly and Christian deeds in behalf of the cause of God, and I can rejoice, after all, that I am accounted worthy to suffer while in the performance of my duty in the fear of God.

In conclusion, I would call attention to the following communication from the Advent Church in Providence, which is timely, and peculiarly gratifying to me at this juncture. The brethren in Providence will accept my heart-felt thanks.

Next week I shall probably be able to state the time when the trial will commence, unless measures are taken to defer it to another term.

JOSHUA V. HIMES.

PROVIDENCE, NOV. 23d, 1851.

The Church of Adventists in Providence to those of like precious faith, and to all sister churches, greeting:

Encouraged by repeated expressions of your union with us in faith and object, we take this method of appeal to you in relation to the prosecution now pending against our beloved brother J. V. Himes. Bro. Himes was with us when the suit was instituted. The whole of the circumstances are known to us. The leading facts have been already laid before you in the "Herald"; but we wish here to recall your attention to them.

Bro. Himes was faithfully and laboriously endeavoring to advance the cause so dear to us all in this city and in a neighboring village. A certain pamphlet was being circulated gratuitously and with characteristic zeal—and which had been often repeated, in defiance of our most urgent remonstrances—much to the annoyance of the friends of our holy cause, and greatly to the detriment of the religious interests of our respective meetings. In the judgment of the friends, and of Bro. Himes himself, it became his duty briefly to expose the nature of said pamphlet, and those repeated annoyances, in which he nobly stood in defence of our religious rights and privileges. For thus exposing that pamphlet, and defending our religious freedom from those aggressive annoyances, with the approbation of the brethren and large audiences of the public, from the pulpit, he has become subjected to the labor and expense of defending himself in the Court of Common Pleas of this State, against what we verily believe to be a malicious prosecution.

Brethren, and friends of religious liberty, we feel that the burden thus laid upon Bro. Himes should be borne by those in whose behalf he was laboring. Our religious privileges are worthy of the sacrifice; and duty to our brother calls for it. We need make no further appeal,—this simple statement will insure your response. To defend himself triumphantly, will require a large expenditure for counsel and witnesses. This Church would delight in the privilege to endure the whole of this, if we were able; but knowing our pecuniary inability, and being assured that very many who ardently love our brother, our glorious cause, and our religious freedom, will esteem it a privilege to aid, we have appointed a committee to raise a "Relief Fund," with which to enable Bro. Himes to meet these expenses. The following brethren are appointed said committee:—Chester S. Wood, Arnold W. Brown, James Wolstenholme, John H. Lonsdale, Charles Sisson, Thomas Snow, George S. Harwood, William A. Munroe, Anthony Pearce.

Any funds for this object may be forwarded to ARNOLD W. BROWN, the treasurer of this fund, who will under the direction of this Church, see that it is appropriated to this object. Or if more convenient, funds may be sent to the "Herald" office.

At a meeting of the Second Advent Church, held in Newmarket Hall, Providence, Nov. 23d, 1851, the foregoing address was adopted, with a request that it be published in the "Advent Herald" for several weeks.

A. PEARCE, Sec'y. CHESTER S. WOOD, Ch'm.

DO INDIANS SWEAR?—This is a curious question, and the answer by Mr. Schoolcraft should put the white man to the blush. This gentleman, who has for many years closely studied the characteristics of the race, says: "Many things the Indians may be accused of, but of the practice of swearing they cannot. I have made many inquiries into the state of their vocabulary, and do not, as yet, find any word which is more bitter or reproachful than *matchinemoash*, which indicates simply 'bad dog.' Many of their nouns have, however, adjective inflections, by which they are rendered derogative. They have terms to indicate cheat, liar, thief, murderer, coward, fool, lazy man, drunkard, babler; but I have never heard of an imprecation, or oath. The genius of the language does not seem to favor the formation of terms to be used in oaths, or for purposes of profanity. It is the result of the observation of others, as well as my own, to say, that an Indian cannot curse."

A CONFERENCE will be held in Worcester, Mass., at the Thomas-street chapel, commencing Dec. 10th, at 10 A. M., and continue through the week. The morning of each day will be devoted to the transaction of business, and the afternoons and evenings to preaching. Ministers and lay brethren throughout New England are invited to attend. Friends intending to be present will call at No. 3 Main-st., front of the firm of Wetherbee & Partridge.

J. V. HIMES, } Com.
J. W. BONHAM, }

JANUARY, 1852.

END OF THE VOLUME.—Will not all indebted for the "Herald" and books arrange so as to settle their accounts by the first of January next? Let each one resolve to do so and it may—it WILL BE DONE. In the meantime, we would call special attention to

THE EMBARRASMENTS OF THIS OFFICE.

Those indebted to this office will remember that we commenced the year with a debt of \$2000 upon us, in addition to our expenses of \$100 per week, an expensive law-suit to defend, and the untiring efforts of our enemies to cripple our circulation and receipts. Under these circumstances, it will require the prompt payment of dues to the office to hold our own—to say nothing of the debt we owe, only a small portion of which we have thus far been able to pay. Will not those indebted respond to the amount of their dues, and not further embarrass us by inattention to this reasonable request? We also wish to publish several valuable works, which our embarrassments have caused us to suspend.

To Correspondents.

"AN ADVENTIST" is mistaken in supposing that a "day" merely denotes the light, and is not of twenty-four hours' duration. It very often means only the light, but it also is used as a measure of twenty-four hours. It is thus used as the earliest measure of time. The Jewish sabbath continued from evening to evening. Because the light only is sometimes called day, it does not follow that a day does not also include both the darkness and the light. A little knowledge of the various uses of words has caused much confusion in some minds, when a little research, would have made all plain.

DEAR BRO. HIMES:—We read in the Acts of the Apostles (7: 59): "And they stoned Stephen, calling on God, and saying, Lord Jesus, receive my spirit." Who called on God, saying, "Lord Jesus, receive my spirit?" Please give a full explanation of the above, and oblige

Yours, in hope, HIRAM BALDWIN.

We see nothing intricate in this text. The connection is very simple; Stephen alone is the one who says, "Lord Jesus, receive my spirit." He alone cried, "Lord, lay not this sin to their charge." We have understood that some are teaching that it was not Stephen, but the Jews who uttered the language recorded. Those who thus teach must be uncommonly learned teachers, and remarkably versed in the science of language.

FOREIGN NEWS.

The English papers continue to be filled with accounts of the movements and speeches of KOSSUTH. Nothing can exceed the enthusiasm with which he is received by the great body of the people, immense numbers of whom have gathered on several occasions to see him. The speeches of the Governor of Hungary before the Lord Mayor and Common Council of London, and to the Hungarian and the Italian Committees, are looked on by the English as models of eloquence, and couched in language of great propriety and delicacy. He deals out, however, the most bitter and withering denunciations against Russia and Austria, shows the design of those two powers to be to crush the faintest vestige of liberty out of Europe, and calls on England to interpose a barrier to the further advance of absolutism. He does not ask that England actively interfere in the Hungarian struggle, but wishes that she would forbid the interference of Russia, and leave his country alone to settle the matter with Austria. He says that the emancipation of Hungary cannot be effected without a war, but expresses great confidence in the ability of his country to acquire it, provided England will not give the Russian Czar "a charter" to dispose of her.

One of the most interesting features of his speeches is his open avowal of the form of government the Hungarians desire, which is a Republic, similar to that of the United States. Without reflecting on liberal monarchies, he showed the wrongs that the Hungarian nation had suffered from the reigning family of Austria, and declared that they had caused it to lose all confidence in a monarchy for themselves.

KOSSUTH has had an interview with MAZZINI, the Italian patriot, and in one of his speeches expressed great gratification with that gentleman's objects and course, and conveys the idea, that they may unite and identify the interests of Hungary and Italy with each other, and together strive for a common object.

Kossuth was to sail for the United States on the 20th.

The French President's Message strongly recommends the repealing of the law restricting the right of suffrage. He says that a revolution can only be averted by restoring universal suffrage. As is usual with all the acts of the President, great consternation and displeasure in some, and gratification in others, have followed this announcement. His former adherents, coinciding in his previous illiberal measures, are now arrayed against him, while his former opponents are now his friends. The English papers look on French affairs as being in a critical condition.

Our readers will remember our allusion to Mr. Gladstone's pamphlet on the cruelties of the Neapolitan government towards its state prisoners, and to the fact of Lord Palmerston sending a copy to each of the British Ministers at the European courts, requiring them to bring the matter to the notice of such governments. The government of Naples published a pamphlet in reply to Mr. Gladstone, and asks Lord Palmerston, through its Minister in London, to send a copy of it wherever he sent the other. The British Minister refuses to do it, and says the government of Naples would do well to put an end to the abuses animadverted on by Mr. Gladstone.

BUSINESS NOTES.

J. T. Dixon.—The Herald, for some cause, was sent to P. Rodman, Phoenix, R. I. Have now changed as you direct.

C. Newton.—The \$3 were received, and pay you to 560.

H. Newton.—\$3 50 would be due on J. Haskell's paper were he a paying subscriber. Do as you choose about the pay.

J. W. Daniels.—Sent you another bundle the 20th.

J. Bowers.—Have cancelled the account, and will still continue the Herald to you.

W. E. Hathaway.—Sent you books to Middleboro' the 24th by Witherell's express, to be called for by you.

C. Lawton.—The money was received, and pays you to 534.

E. M.—You will see that you have paid to Feb. next. We send the back numbers.

W. R. Parker.—Received too late for this number—will be given in our next.

G. Wilson.—Sent the 26th.

Geo. Lock, \$1.—Sent books.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies, 2. Judicious selections from the best authors extant, of an instructive and practical nature, 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second woe is past; and behold the third woe cometh quickly."—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

E. IRISH, of Alburgh Springs, Vt., does not take his paper from the Post-office—he owes..... 4 50
IRA PLAISTED, of Gardiner, Me. do do do 3 54

Total delinquencies since Jan. 1st, 1851..... 176 02

HERALD OFFICE DONATION FUND.

From June 4th, 1851.

Previous receipts..... 33 25
Previous donations..... 87 45
A. H..... 1 00
G. Blake..... 2 00
Excess of donations over receipts..... 56 45

FOR THE DEFENCE.

Previous donations..... 44 25
A. Friend..... 2 00 E. Lye..... 5 00
Mrs N. Wood..... 10 00 J. Vose..... 2 00
H. Lye..... 5 00 B. R. Hildreth..... 1 00

APPOINTMENTS, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. J. M. Orrock will hold a conference with the Advent church in Cabot, Vt., to commence Dec. 10th, and continue over Sunday. Also one at South Hardwick, to commence the 17th, and continue over Sunday. (In behalf of the brethren.) S. W. THURBER.

Bro. I. Adrian will preach in Blandford, (near Bro. Bates's) Sunday, Dec. 7th; Pleasant Valley, 10th and 11th; Winsted, 12th, and continue over the Sabbath—as Bro. Grant may appoint.

Bro. K. S. Hastings will preach at Kent, Ct., Dec. 14th; Roxbury, 15th; Bridgeport, 21st.

Bro. S. W. Thurber will hold a Conference at South Troy, Vt., to commence Dec. 5th, and continue over Sunday.

Bro. N. Billings will preach in Hartland, Vt. (Dinsmore Hall), Dec. 2d; Woodstock (where Bro. Clayton may appoint), 3d; Pomfret, 4th; East Bethel, 5th; Waterbury, Sabbath, 7th; Burlington, 9th; New Haven (where Bro. Doud may appoint), 11th; Bristol, 12th, and remain over the Sabbath; Mount Holly, 17th and 18th—will some Advent brother call for me at the depot on the arrival of the morning train from Burlington to North Springfield, 19th, and remain over the Sabbath—will Bro. Murphy call for me at Gasset's depot on the arrival of the morning train from Mount Holly to Each, except Sundays, at 7 P. M.

Bro. Edwin Burnham and F. H. Berick will commence a series of meetings on Thursday evening, Dec. 4th, at or near Wiscasset, where Bro. Harley shall appoint. Notice—Bro. Burnham will take the cars for Bath on the 4th, then the stage to Wiscasset, where Bro. Harley will meet him, to convey him to the meeting. They will commence a conference on Turner's Hill, Whitefield, Thursday, Dec. 11th, to continue over the Sabbath. They will also commence a course of lectures in Hallowell, Thursday, Dec. 15th, and another in Richmond village on Thursday, Dec. 25th, each to continue over the Sabbath. (In behalf of the brethren.) I. C. WELLCOME.

Bro. O. R. Fassett will preach in Providence, R. I., Sabbath, Nov. 30th; Hopeville, R. I., Dec. 3d and 4th; Bristol, R. I., 7th.

Bro. Wesley Burnham expects to preach in Danville, N. H., Sunday, Nov. 30th, in the Union meeting-house on Beech Plain.

Bro. I. H. Shipman will preach at Derby Line, Vt., Sabbath, the 30th, and remain there a few days.

Bro. F. H. Berick will hold a conference in South China, commencing Friday evening, Nov. 28th, to continue over the Sabbath.

Bro. J. M. Orrock will attend a conference at North Danville, commencing Friday, Dec. 5th.

There will be a conference on Meredith Neck, commencing Dec. 4th, to continue over the Sabbath. Bro. T. M. Preble will be present. We should be glad to have Bro. Himes attend. (For the brethren.) D. WIGGIN.

Receipts from Nov. 18th to the 25th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

J. Shockley, 534; T. Pratt, 612; N. Wendall, 573; S. W. Thurber, 559; J. T. Dixon, 571; L